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# THE WESLEYAN.

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"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM."

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## Poetry.

### CONFESSION OF FAITH.

(By Rev. Charles Wesley.)

On the 4th of November, 1744, when the Wesleyans, Moravians, and Calvinistic Methodists had become so many distinct bodies, they held a "general love-feast" at the Tabernacle in London, when they unitedly sang the following "Confession of Faith." It is a fine specimen of the author's charity and sanctified genius.

"The doctrine of our dying Lord,  
The faith he on Mount Calvary seal'd  
We sign, and every steadfast word  
Within his Testament reveal'd  
We firm believe; and cursed be they,  
Who add thereto, or take away.

"And now before this awful crowd  
Of brethren militant on earth  
Before the first born church of God  
We hearty own the second birth:  
We constantly consent to this,—  
Who hath not Christ is none of his.

"Also to blood we this maintain,  
That none are righteous, no, not one,  
But those for whom the Lamb was slain,  
Who're justified by faith alone:  
And whose in his name believes,  
Himself and all Christ hath received.

"Our works and merits we disclaim,  
We trample on our righteousness;  
Our holiest actions we condemn,  
As dung and dross; and this confess,  
They are but sand; who builds thereon  
Denies and shifts the Corner-Stone.

"No other doctrine dare we bear,  
But Christ alone our Saviour is;  
To all beside we stop our ear,  
And shun as dangerous heresies:  
This truth to death we will proclaim,—  
There is no Saviour but the Lamb!

"He is the only Lord and God,  
The Father of the Three in One!  
His name, dear, righteousness, and blood  
Shall be our glory, this alone:  
His Godhead and his death shall be  
Our song to all eternity.

"On Him we venture all we have,  
Our bodies, souls, and spirits too:  
None will we ask beside to save,  
Nought but the Saviour will we know:  
This we subscribe with heart and hand,  
Resolved through grace by this to stand.

"This now, with heaven's resplendent host,  
We echo through the church's bounds:  
And 'midst the Heathen make our boast  
Of our Redeemer's blood and wounds:  
And loud like many waters join  
To shout the Lamb, the Man divine!

"By this our mark will we be known  
In heaven and in the earth abroad,—  
That every doctrine we disown,  
And every faith, and every god,  
But Christ Emmanuel, and that faith  
Which apprehends his blood and death."

### IMMORTALITY OF THE SOUL.

(Rev. Joseph Stedman, A. M.)

If vigour of intellect decay with physical strength, why do we see this Nestor great in council, and busy in camps at a very advanced age? His hands can throw but a feeble dart, yet the gaitics of youth sport on his temples while amusing the Kings of Greece with the chivalry of his meridian days. "At the east, I Clytemnestra overthrew; in wrestling, I Ancæus vanquished." Many of the scripture characters, as those in other histories, have achieved their most brilliant actions in hoary age, and bloomed and flourished like the almond tree when all the leaves were fallen to the ground. Yea, in dying, good men, whom we thought expired, are often seen to revive for a moment, and speak of their future hope in a most affecting and delightful manner. How can a dripping fountain thus augment its stream without rain? How can these expiring tapers brighten up their flames without a fresh supply of oil?

We proceed. If the mind be infantile in infancy, manly in youth, and doting in age, if the mind be material as the body, and grow by the same animal and vegetable food, there must in general be the closest connexion between the strength of the body, and the strength of the mind. Whereas, in cases without number, the contrary is demonstrable. We often see the brightest intellect in a body weak and deformed, while the most powerful men are often so dull and absent, as to be fit for little but scavengers and homogeneous labour. Is there then, in all this wide scale of cases, ground of inference, that the smallest shade of identity of essence subsists between the body and the mind?—Certainly not. The body decays indeed, while its augmentation of infirmities happily goads the mind to vigour of intellect, to the renewal of researches concerning life and death, time and eternity; as a poet has well observed,

"The soul's dark cottage, battered and decay'd,  
Lies in new light through chinks which time has made."

Nor should it escape remark, that if matter be uniform in all her configurations; if every distinct substance be subject to its own laws of solution and reorganization; if heat and cold, moisture and drought, produce the same effects, why does the human mind refuse subjection to any of those laws? Why, for instance, is the memory sometimes so surprisingly retentive, and sometimes so amazingly absent? We can read a book at all times with the same ease, and refer to the sections by the index, why are we then often at so total a loss to decipher the too closely written, or the worm-eaten pages of the brain? Does not this circumstance alone, afford a strong presumptive proof, that the register and the registrar, are beings distinct in essence, and distinct in office? The brain is mechanically fixed as the seat of the soul, the cabinet where the sovereign presides; but the soul is so unconfined, that it can stretch the eye for vision, brace the ear for sound, feel in all the nerves, strike with the arm, run with the feet, while the fancy, leaving earth behind, can launch away beyond the movements of the spheres.

Coincident with these ideas are the afflicted objects we often see, of a body almost truncated, the arms taken off while loading a cannon, the legs shot away by a ball, and yet the unextended soul is whole, and perfect in all its powers. In other instances, we see the sight removed, and yet the John Flamstead, alike stranger to the sight of a problem, or a star, takes the lead of his country in mathematics and astronomy!—Proofs demonstrative that the mind is not "built up before our eyes by the exercise of the five external senses," but is, on the contrary, the celestial tenant of a perishable habitation.

But all this fine spirit of emulation, so conducive to the happiness of man, and the good of society, is checked and destroyed by the appalling notion, that the mind is annihilated in death. Men who believe in a future state connect all the pleasurable feelings of the heart, and success of enterprise, with the exuberant joys of an immortal hope. What must have been the transports of Columbus on discovering the new continent; of Newton in adjusting the laws of gravity; of Herschel when he perceived the most illustrious planet of our system! On a minor scale, what are the godlike feelings of a benevolent heart that saves a family from perishing by want, of a tar who saves a comrade from sinking in the waves, of a pastor who saves a soul from death? All these, in their several kinds and degrees, feel a pleasure which connects itself with enlargements of eternal delights.

It is the same with regard to works of art, and monuments of illustrious virtues. The splendid temples once raised for the glory of God, and the good of posterity; the writings composed for the instruction of youth; the stately ships which connect the most distant nations in commerce; the canals,

the bridges, and all inventions of art, and discoveries in science, are done with designations to benefit society, and to transfer the laurels of genius to flourish in a future world. The contrary opinions would torporize the human heart, and seal up the soul in the darkness of the polar regions, never again to see the sun.

This hope, ever cherished in the heart of man, forms its grand support under all afflictions and aspects of dissolutions. Am I poor, and overlooked by the world? I have riches of grace and glory laid up in the Lord. Am I pinched with hunger and cold? The Lamb that is in the midst of the throne shall feed me, and lead me unto living fountains of water, and wipe away all tears from my eyes. Am I afflicted with pains and wounds? In a little while I shall leave them all in the tomb, and put on immortal youth and beauty. Am I shut up in solitude, and left to suffer alone? I nevertheless belong to the heavenly family, angels are in constant attendance, and will soon convey my spirit to the realms of eternal joy. Let then, the rich man keep his wealth, the courtier guard his rank; let the grass wither, and the flower fade, for God will renovate the whole in the paradise of eternal joy.

Certainly these are the native sentiments of the human heart: sentiments which owe their origin to heaven, and whose consummations must ever bear a conformity to its own law. All men are seeking to be happy, how mistaken sever they may be in the objects of their pursuits. The prince in his splendour, the beggar in his grovelings, the scholar in his books, the profligate in his vice, all in their different ways, seek to shake off misery, and regain felicity. And though it be true, that while seeking it in improper objects they are always disappointed, yet so strong is the propensity, that they renew the hopeless research a thousand and a thousand times.—May we not then infer, from an impulse so powerful, that the All-perfect Being has designations of happiness for his creatures, which cannot be obtained in the present world! The precarious life of man is too short a summer for genius to unfold its powers, and arrive at maturity and perfection.

In our progress of moral and mental improvements, it is requisite to add, that man is very much impeded by the wants and weaknesses of the body. In these endowments he surpasses the brutes, which, in many respects, surpass him in corporeal vigour. Man has neither the eagle's eye, nor the vulture's scent. He has neither the agility nor strength of many animals, nor the clothing which keeps them warm. He is confined to hard and daily labour, which afford little improvement of the mind. Other animals, at the age of puberty, have attained the perfection of their nature, while man, groaning under the weight of years, has but just begun to live. He is daily exposed to the shafts of death, fears of which animals are not conscious, and, in the full career of knowledge, he is arrested by the hand of death. Just as he begins to be consulted for his wisdom, he must leave his plans incomplete, his manuscripts untranscribed, and all his blooming hopes blighted in the bud. And, what is worst of all, while kindling up the spark of hope, that death will rejoin him to a beloved wife, to his parents, to his early companions, and to illustrious men, his medical attendant rings the fatal knell, that "the mind is annihilated in death." What a strange dissonance of sentiment and creed! The physician consigning the whole to the tomb while the patient stretches out his arms to lay hold on immortality, and be disencumbered of the load of flesh and blood!

If this be true, if an unfounded philosophy must supersede revelation, a darkness, a moral darkness, worse than Egyptian, envelops all the hopes of man. Vice and virtue, truth and error, rewards and punishments, exist no more. All the noble and

generous sentiments of the heart are nipped in the bud. Why should this Howard leave his little Eden at home, to unfold the angel face of charity in the prisons of Europe? Why should this Thornton, and this Reynolds, shelter the aged sick and poor; they are surpassed by the kindness of the Hottentot, who cans a council, and kills his father, when he can no longer follow the kraal. Let the artist waste his lamp no more to make worth and beauty survive on the canvass. Let the sculptor cast his tools aside, and no more give us statues in the sublime of action. Let "the poet's eye roll no more in phrenzy," to record the worth of heroes and illustrious men: the worms shall devour his books, and the devastating hand of time shall lay the monuments in the dust.

Ask with seriousness, May not the worst of consequences be averted to society from principles so appalling? When faith is lost, and hope is fled, what may not weak minds do in the hour of temptation! May not this Cato again arm his own hands against himself, on the approach of Caesar to Rome? Fool that he was, though accounted just and wise, Caesar reigned but an hour! And, in our own times, what if the French, groaning under the loss of friends, titles, and estates, had thrown their guilty pistols into the Seine, they might have lived to see the sunshine of order, government, and peace, return to their country. What can we think of the brilliant Madame de S— and her male companion drinking a bottle of brandy in a morning, and then deliberately destroying themselves, in a manner too shocking to be named!

Good men may be afflicted, they may cry, and cry out of wrong, and not be heard. But they hope in a God and a Father, whose justice, however involved in the cloud of unfinished providences, will certainly emerge with meridian lustre, and in glory equal to his wisdom and power. The martyr must rest till the proper time be come to avenge their blood. The exercise of mercy, preceding the final strokes of justice, must allow the wicked a space for repentance." A Boethius may have his character foully aspersed, Chryses, the priest of high thundering Jove, may have his daughter taken off; the whole property of a Job may be swindled away, yet, where human laws cannot reach the culprit, there is an appeal, at the bottom of the heart, to the bar where injured innocence is sure to obtain redress. If earthly tribunals keep the wicked in awe, how much more that awful throne, where neither the intentions nor the actions of the wicked can possibly escape; and where every perfection of the Deity stands engaged, to ensure the rewards of suffering virtue? Without this recourse to the rewards and punishments of a future state, as was the faith of the whole primitive world, we cannot demonstrate the moral perfections of the Supreme Ruler of heaven and earth.

Compared with these supports of suffering virtue, systems of infidelity are of no avail in the hour of strong temptation. Their light is a sort of ignis fatuus, which gives no heat, fortitude is borne down, character is lost, and when conscience is overloaded with guilt, the horrors of materialism do but consummate the series of their victims.

### RICHES OF REDEEMING GRACE.

(M. Wesley, A. M.)

You cannot, my brethren, but have remarked Paul's prediction for the term riches, as adapted to convey in the most forcible manner the idea of exuberance or profusion, particularly when descending upon the beneficence of the Deity, or the benefits which flow to us through the mediation of Christ. And how justly are the mercies of the new covenant called "the unsearchable riches of Christ!" Mark their variety. Man is a dependent being. He was so before he lost the glory

of his primal state. But how has his vain and ungodly attempt to become independent, multiplied and accumulated his wants? Contrast his present humiliated condition with the blessing he enjoyed when recent from the hands of his holy and beneficent Creator. Adorned with the Divine image, and admitted to the most intimate communion with his God, the perspective of felicity that then expanded before him was without a shadow and without a limit. But now he is "alienated from the life of God through the ignorance that is in him." Now he is an arraigned culprit at the bar of eternal justice. Now his noble powers are desecrated by the "wisdom from beneath, which is earthly, and sensual, and devilish." Now his inheritance on high is forfeited; and he is without God in the world. Whether shall he flee? To whom shall he go? "Lord, to whom shall we go? Thou hast the words of eternal life." In the gospel of salvation thou hast opened the profound of thy compassions; thou hast displayed the riches of thy redeeming grace! We are blind, and guilty, and polluted, and lost; but thou art made of God unto them that believe, wisdom and righteousness, sanctification and redemption.

Contemplate their abundance. Redeeming grace knows no parsimony. It is as exuberant as it is unmeasured. Would that I could commend to you, in a manner worthy of the subject, the love of Christ. But though I speak with the tongue of men and angels this were impossible; for it "passeth knowledge." Go to him, ye sons of ignorance; and he will "fill you with the knowledge of his will, in all wisdom and spiritual understanding." Go to him, ye sons of guilt; for "he will abundantly pardon" you. Go to him, ye slaves of sin; and you shall find "plenteous redemption." Let those who feel their misery, of every class, repair to him; and they will be blessed with "the peace of God which passeth all understanding,"—with "joy unspeakable and full of glory." Is this the word of truth? Are the promises of Him who cannot lie, thus "superlatively great and precious"? Is such the plenitude of the provisions of grace!—of the riches of Christ? Who then can repress the burst of praise, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with ALL spiritual blessings in heavenly places in Christ."

The superabounding grace which thus "reigns through righteousness, unto eternal life" in the experience of those who receive it not in vain, is designed for all—solicits the reception of all at the hands of a beseeching God, and bleeding Saviour. And in entreating sinners to be reconciled to God, the apostles of the Lamb entertained no mental reservation; they knew nothing of that ostensible distinction (without any real difference) of a vain philosophy, between natural and moral ability, by which it has been attempted in modern times to bring together the poles of free grace and limited salvability—of unfettered liberty and ineluctable necessity. They "warned every man, and taught every man, in all wisdom, that they might present EVERY MAN PERFECT in Christ Jesus."

Consider their inestimable value. The devious and endless speculations of philosophy concerning the supreme felicity of man are precluded,—the sigh of conscious misery, which the utmost profusion of earthly blessings has never been found adequate to suppress, "Who will show us any good?" is dissipated forever by the authority and the charm of that voice which declares in the gospel, "I will give you rest." Here are true riches. Here is happiness suited to the nature, commensurate with the faculties, and imperishable as the being of the immortal soul. The whole material universe is represented as valueless in comparison with the worth of one soul by him who made them both. Yet without an interest in CHRIST the soul must be lost; it must pine in spiritual indigence, a disunited exile from the presence of the Lord and from the glory of his power forever. Oh! how unutterably precious then is redemption. How transi-

ent and inconceivable the value of the blessings which secure and constitute that redemption! To what shall we resemble the kingdom of heaven? It is "like a treasure hid in a field, which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." What cause have the poor to whom such a gospel is preached, to survey the portion of the earthly with an

eye of envy or a heart of covetousness? Does his wealth procure him honour? With the riches of Christ are connected the faith by which "the elders obtained a good report"—the righteousness which truly makes a man "more excellent than his neighbour"—"the honour that cometh from God." Does it contribute to his protection? The eternal God is the refuge of those who are "rich in faith," and "underneath are his everlasting arms." Does it invest him with power? The moral triumphs of those who are enriched by the grace of life throw into shade all the conquests of an Alexander or a Cæsar; they overcome the principalities and powers of darkness—they rule their own spirit—they have "power with God," and with holy violence take the kingdom of heaven. Are earthly possessions desired because they command so many sources of enjoyment? Infinitely more enviable are the pleasures that flow from peace with God—from the contemplation of divine truth—from the enrapturing anticipation of a blissful immortality, than from all that can be derived from the gratification of the lust of the flesh, the lust of the eye, and the pride of life. Happy then—supremely happy is the man who findeth the riches of Christ. "For their merchandize is better than the merchandize of silver, and the gain thereof than fine gold." His is "the pearl of great price," his "a treasure in the heavens that fadeth not."

The intimate and vital relation these blessings sustain to CHRIST is a cardinal point in the Christian system. They are His riches. And if the contemplation of their variety, abundance, and intrinsic excellence is so adapted to impress us with their inestimable value, how must our appreciation of them be enhanced, when they are viewed as emanations from him, of whose fulness, as the mediator of the New Covenant, "we have all received, and grace for grace." To apprehend aright the nature and extent of our obligations to him for "the grace that bringeth salvation," the following consideration must enter essentially into our views of redemption.

The original of all saving truth is in the person and office of JESUS CHRIST. In him is resident the fulness of the Godhead, and he alone is "the effulgence of the Father's glory, and the express image of his person." If, therefore, "the glory of God" has irradiated our hearts, it has been reflected from "the face of Jesus Christ." If the eyes of our understanding have been enlightened, to "know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints," it is because we have received "the spirit of wisdom and revelation in the knowledge of him." Take away Christ; and an immediate, total, and fearfully-ominous eclipse extinguishes the glory that dwells between the Cherubim.

Biblical Department.

ANCIENT VERSIONS OF THE HOLY SCRIPTURES.

(Rev. Adam Clarke, LL.D., F.A.S.)

The ancient VERSIONS made of the Hebrew Scriptures into different languages, rendered the destruction or material alteration of those Scriptures morally impossible. The principal versions of the Hebrew text are, 1st, in the Law or Five Books of Moses, the very ancient Cufic Samaritan, made for that motley mixture of different nations, which were sent into the kingdom of Israel by the kings of Assyria, after they had subdued that nation, and carried into captivity the principal inhabitants of the land. This version still exists, and is in the main, a very fair representation of the sacred original. This has been printed with the Hebrew and Hebrew-Samaritan text, in the 1st vol. of the London Polyglott. And as it has been preserved from the remotest antiquity, before the invention of printing, it is not likely to perish now that it has been committed to the perpetuity of the typographic art.

2. The CHALDEE Targums, or paraphrases of the Law and the Prophets, in the Chaldee language. That of Onkelos on the Law, and Jonathan on the Prophets, have also been carefully preserved, as the former especially has been considered by the Jews of all times, as a work formed under an especial Divine direction. These also have been multiplied, both by Jews and Christians, by means of the press.

3. The SYRIAC version, which is very ancient, and faithful to the strict tenor and integrity of the Hebrew text, is still extant, and also multiplied by means of the press, and is still in use in all the Syrian churches.

4. The ARABIC version of the Pentateuch, made by a very learned Jew, Rabbi Saadias Goin, who flourished in the ninth century of the Christian era, is a most faithful work. Of this version, a very ancient copy, probably of the time of the author, is in my own library, and is one of the most faithful versions I have ever seen in any language. It has been the basis of most of those in that tongue which have been since published.

5. The GREEK version of the SEPTUAGINT has been both to Jews and Christians, of the utmost importance, as a faithful testimony of the antiquity of the Jewish Scriptures, and their uncorrupted transmission to posterity.

This version was made by Jews, learned both in Hebrew and Greek, at the command of Ptolemy Philadelphus, king of Egypt, about 280 years before the Christian era; and for several hundreds of years, was the sole text-book of the Hellenistic Jews, or Jews dwelling in all Greek nations, from the time of its formation to some centuries after our Lord's incarnation; and its general fidelity is shewn, by its being that very version from which our blessed Lord and His apostles drew their quotations of the Law and the Prophets, which are still found in the Evangelists, and in the Apostolic Epistles.

The existence of the Old Testament in Greek, and its universal acceptance among the Jews, had probably no mean influence in causing the New Testament to be written in Greek also; that the Jews, who were exceedingly numerous in Egypt, Arabia, Syria, different parts of Asia Minor, Greece, and Italy, who all used the Greek version of the Septuagint, might have the New Covenant in the same language; and thus be able to compare both Testaments, and see how the prophecies of the Old were fulfilled in the New.—And, that the Jews, both in Palestine and in all the countries of their dispersion, might, as God had ordained, have the first offer of the Gospel made to them: for the apostles, who were commanded to preach the Gospel to all the world, were strictly ordered to begin first at Jerusalem. And as the Greek language by the conquest of Alexander the Great, and the subsequent conquests of the Romans, had absorbed the dialects of the conquered provinces, the Greek became not only the language of the learned everywhere, but also that of the people at large. There was no other tongue then in the universe so well calculated at once to preserve and convey the records of salvation; hence, the Greek language was the original of the New Covenant, as the Hebrew had been that of the Old. But after that Jerusalem had been taken and destroyed by the Romans, and the Jews captivated and scattered over the face of the earth, as far as the Roman arm had reached, the Greek version of the Septuagint became the common text-book of the Jews, as above noticed; and the New Testament in Greek was its constant companion among all the converts to Christianity, whether originally Jews or Gentiles. And thus, by the especial providence of God, that which was written of old, was so constructed as to become the means of spiritual and saving learning to the principal nations of the earth.

It is well known, that by an irruption of the Northern nations (who are generally termed Goths and Vandals, the inhabitants of Scandinavia, the countries now called Sweden, Denmark, Norway, and the islands and territories dependent on them,) the Roman Empire was dismembered, they seizing on the Western parts. and by this means the empire was alternately formed into two grand divisions, called the Eastern and Western Empires. In the latter, the Roman or Latin language prevailed, in the former the Greek. In these two vast divisions, Christianity made a rapid progress. In the beginning of the fourth century, the conversion of Constantine the Great became the means of converting the major part of the great Roman empire to the profession of the Christian faith; the church of Christ was then universal in all parts of what was called the Roman empire; but from the ninth to the eleventh century, a gradual separation took place between the Eastern and Western parts of the church in this empire, which at last settled in a complete dis-

memberment of the church, which continues to the present day, one part bearing the name of the Eastern or Greek Church, the other that of the Western or Latin Church. The ecclesiastical government of the former being vested in Patriarchs; that of the latter in Popes. The language of the former was Greek, and all the services of that church were celebrated in the Greek language; and their Bible was, and still continues to be, the Greek version of the Septuagint. The general language of the Western Church was Latin, and its services were performed in this language. To meet the necessities of the people, many attempts had been made to translate the Scriptures into the Latin tongue, but these being done by persons of no name or credit in the church, and but little skilled either in Hebrew or Greek, and the versions made, being various, and often contradictory, it pleased God to provide a remedy. In the beginning of the fourth century, a very able and learned man, called Hieronymus, and now commonly St. Jerome, was raised up in his church. He saw and deplored the want of a proper Latin version of the whole Scriptures for the use of the Western Church; encouraged by the chief ecclesiastical authorities, he undertook this work; and the better to qualify himself for the task, took a voyage into Palestine, and remained there seven years, that conversing with the most learned of the Jewish Rabbins, he might acquire a thorough knowledge of the Hebrew tongue; he then translated the whole of the Old and New Testament into Latin, which being approved by the church, was universally adopted, and thence was called the Vulgate, from Vulgatus, "published," "common," or "ordinary;" and this is what is used by the Latin, or Roman Catholic Church, to the present day.

Thus we find that the two languages which are allowed to be the most elegant and energetic of all the languages of the universe, and those in which all the learning, theology, poetry, and philosophy of the ancient world, have been handed down to us, the Greek and the Latin; and which are still, by general consent, the grand vehicles of sciences and arts, have been those employed by Divine Providence to bring down the Scriptures to the present times. These are the vouchers for the authenticity of the Hebrew text, from which they have been taken, and the Hebrew of the Old, and the Greek of the New, being still preserved, are the touchstones to which these and all other versions and translations must be brought, to ascertain their correctness, and prevent additions, omissions, and corruptions of every kind; and thus has God further provided, that, that Revelation so essentially necessary for the salvation of man, should be written for our learning in Hebrew and Greek; and that the most important languages of the universe, Greek and Latin, should be the means of bringing down from those original springs, the pure and salubrious waters, for the salvation of mankind. On this account the Greek version of the Septuagint, and the Vulgate Latin, are of the utmost consequence to the Christian Church. Had it not been for those ancient versions, there would have been found, especially in the original Hebrew, a multitude of words and phrases, the meaning of which, in these latter times, we should have been utterly unable to find out. And I can safely add, that the best Greek scholar in the universe, must labour in vain in a great variety of cases, to make out the phraseology of the New Testament, without the assistance of the Septuagint version; and we have already noticed what light this version throws on many words and forms of speech in the Hebrew originals.

It is impossible to consider this subject, without being struck with the kindness and admirable providence of God, not only in giving us those Scriptures, but also in the choice of the languages in which they were originally written, the principal versions in which they have been handed down to posterity;—the very characters in which, and the materials on which, they have been written, and the preservation of the whole, both in the originals and the ancient versions, by numerous MSS., which have been spread over the principal civilized nations of the world, and are at once, the oldest and most important of all the MSS. which have survived the ravages of time. The Hebrew originals exist in numerous and very ancient MSS. in the hand of Jews and Gentiles, in different parts of the earth.—The Greek version of the Septuagint, be-

sides many MSS. of inferior note, is preserved in the *Vatican in Rome*, in what is called the *Codex Vaticanus*; and in the library of the *British Museum*, in what is called the *Codex Alexandrinus*; two of the oldest, most carefully written, and correct MSS. known to exist. As to the *Latin Vulgate*, it has been multiplied by MSS. innumerable, and so, of all these, since the invention of printing, have been further multiplied by an incalculable number of editions! Such care has God taken that what was written of old for our learning, should be carefully preserved for the accomplishment of the end for which He has graciously designed it. Before I conclude on this head, it will not be amiss to mention the *German version of Luther*, taken immediately from the originals; and the *English translation* taken from the same, and published in this country by royal authority, in the year 1611, both of which are the purest streams ever deduced from the original wells of salvation.

In diffusing and preserving the knowledge of Divine Revelation, we have already seen that two venerable versions of the original *Hebrew text*, the *Greek Septuagint*, and the *Latin Vulgate*, were principal means in the hands of the providence and grace of God; the former especially, became a very powerful instrument in preparing the way of the Gospel in the heathen world; as it was that version which the Jews read, and carried with them into all the countries where they were dispersed, and where there is full proof that many Gentiles examined and profited by it.

Hated and despised as the Jews were among the proud Romans, and the still more haughty and supercilious Greeks, their sojourning among them, and their Greek version of the Scriptures, known by the name of the *Septuagint*, were the means of furnishing them with truer notions, and a more distinct knowledge of vice and virtue, of justice and equity, than they ever had before. And on examination we shall find, that from the time of Alexander's conquest of Judea, a little more than 300 years before the Christian era, both Greeks and Romans became more rational and correct in their theological opinions; and the sect of *Ecclesiastical Philosophers* which had risen some time before, and whose object was to select from all the other sects, and from every attainable source, whatever was most consistent with reason and truth, were not a little indebted to the progress which the Light of God, dispensed by the means of the *Septuagint*, had made in the heathen world.

To this version, *Christianity*, under God, owes much. To it we are indebted for such a knowledge of the Hebrew originals of the *Old Testament*, as we never could have had without it, the pure Hebrew having ceased to be vernacular after the *Babylonish captivity*; and *Jesus Christ* and his *Apostles* have stamped an infinite value on this version by the general use they have made of it in the *New Testament*, perhaps never once quoting directly the *Hebrew text*, or using any other version than some copy of the *Septuagint*. Though prophecy had ceased from the time of *Ezra*, *Daniel*, and *Malachi*, yet by this version, the *Law* and the *Prophets* were continued down to the time of *Christ*; and this was the grand medium by which this conveyance was made. Nor is its usefulness deteriorated by the lapse of time; it continues still a witness of the truth of *Divine Revelation*, and a sovereign help to the proper understanding of the *Old Covenant*, and I hesitate not again, to assert, that no man can ever gain a thorough knowledge of the phraseology of the *New Covenant* writers, who is unacquainted with this version, or has not profited by such writers as derived their knowledge from it. If the present race of Divines neglect it, it is to their shame and to their loss.

TO THE IMMEDIATE TRUST AND GUARDIANSHIP OF A SCRIPTURALLY APPOINTED MINISTRY, THE HEAD OF THE CHURCH HAS MORE ESPECIALLY COMMITTED THE SACRED DEPOSITUM OF "SOUND DOCTRINE."

(From the Constitution &c. of Methodism, by the Rev. George Turner.)

SECTION I.

For all the great purposes of human salvation, the Scriptures are a perfect revelation of the divine will; and it must be equally perilous to deduct from or to add unto "the words of the prophecy of this book." Moreover, affirming itself to be the

only infallible text of divine truth and purity, "the word of God" secures to every man the right of private judgment; yet, makes it, in fact, the duty of all to "search the Scriptures;" and, in matters of faith, to reject whatsoever is really at variance with revealed truth. "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. If there come any unto you and bring not this doctrine, receive him not." (2 John 9, 10). Indeed, as a distinguished writer justly remarks, "the great Protestant principle, that the holy Scriptures are the only standard of doctrine, that the doctrines of every church must be proved out of them; and that to this standard every individual member has the right of bringing them, in order to the confirmation of his own faith; must be held inviolate, if we would not see divine authority displaced by human." (Watson's Inst., vol. ii., p. 370). No principle is more certainly deducible from holy Scripture than this: and hence, while cautioned to "receive with meekness the engrafted word, which is able to save their souls," those who sit under the Gospel ministry are solemnly enjoined, not only to "take heed how they hear," but to "take heed what they hear;" and thus carefully to guard against being led away into destructive error.

And yet, even viewing the matter a priori, it were to be expected that, in the divine economy, pastors should be held officially responsible for the doctrinal purity of the churches over which they are ordained to preside. One of their relations to the church of God, is that of authorized public teachers. And if "the priest's lips should keep knowledge;" and if the churches "should seek the law at his mouth, because he is the messenger of the Lord of Hosts," he must be held pre-eminently responsible for guarding the divine purity of that law, and for preserving it in all its pristine and uncorrupted integrity.

But here, also, the principal question to be solved is, "What saith the Scriptures?" The following answer cannot be deemed unimportant. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." (1 Cor. iv. 1). Upon which Poole remarks: "Ministers are stewards of the mysterious doctrines and institutions of Christ, which we usually comprehend under the terms, 'the word and sacraments.'" Of these holy mysteries the apostle calls himself a steward, to intimate, says the learned Maughit, "that the deepest doctrines, as well as the first principles, of the Gospel, were entrusted to him to be dispensed and made known." Of course, the notion of a steward, in such a case, must necessarily imply a strict official responsibility; and so the apostle adds, "It is required in stewards, that a man be found faithful."

Again, speaking of himself in conjunction with *Silas* and *Timotheus*, two "able ministers of the New Testament," *St. Paul* says, "But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." (1 Thess. ii. 4). That "with which these ministers of Christ were allowed of God to be put in trust," is in the context called "the Gospel of God;" and they plainly regarded it as one of their first and highest duties to God; a duty arising out of the very nature of this trust, against all opposition and at every hazard, to preserve his Gospel unadulterated, pure, and incorrupt. Hence, though they were indeed "harmfully handled," persecuted by some, maligned by others, and in the midst of "much contention," they dared not to have recourse either to *deceit*, or *guile*, or "flattering words." They knew that the account of their stewardship must be rendered unto God, by whom alone they were "allowed to be put in trust;" and upon this principle they acted in the exercise of their ministry. "Even so we speak, not as pleasing men, but God, which trieth our hearts." Under this deep impressive view of the matter it plainly was, that our apostle penned the following words: "The glorious Gospel of the blessed God, which was committed to my trust."

That *St. Paul* regarded his coadjutors in the ministry as being entrusted with a similar charge, is also plain from his epistles to *Timothy* and *Titus*. "O Timothy,

keep that which is committed to thy trust," &c.—"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost." (1 Tim. vi. 20, 2 Tim. i. 13, 14).

So far as the subject of this chapter is concerned, two things are plainly and imperatively required of "the ministers of Christ" as "stewards of the mysteries of God." (1.) In all their ministrations to hold fast "the faithful word," the pure and unexplicated doctrines of our only God and Saviour *Jesus Christ*, on no account shunning to declare "all the counsel of God;" nor at their peril, and as they must answer it to God, daring to preach any "other Gospel." (2.) To mark the first developments and to check the progress of pernicious error, giving no countenance to the propagators of false doctrines, nor, on any account, suffering them to teach in those churches over which the Holy Ghost hath made them overseers.

The first of these positions will not be disputed: the second is but a fair deduction from what has gone before. In support of that, however, we may adduce the following scripture: "I besought thee to abide still at Ephesus, that thou mightest charge some of them that they teach no other doctrine." (1 Tim. i. 3.) From which it has been justly concluded, that *Timothy* was invested with a power "authoritatively to command seducers not to preach another doctrine than what was taught by the apostles. A divine rule," adds the learned annotator, "and most worthy of perpetual observation by all in the office of the ministry." (Poole.) A farther confirmation of this position we have in Rev. ii. 20, from which we learn that one of the "few things" which the Lord had against the angel of the church in *Thyatira* was, that he had suffered a certain seducer "to teach and to seduce" the faithful. A demonstrative proof that those pastors of churches, who either tamely or indolently suffer erroneous teachers to seduce the people of their charge, are highly criminal in the sight of God.

The published Confessions of particular churches are but a public declaration of the sense in which such churches severally interpret holy Scripture on all the more principal doctrines of the Christian revelation; and in this respect such formularies are not only lawful but important. The right of private judgment is entirely out of the question. The Christian minister is a public teacher; and, certainly, whilst sincere in his belief that the doctrines repudiated are unscriptural and dangerous, every church has a manifest right to silence within its own pale the preaching of all doctrines that are contrary to the received standards. "Nor is there any thing in the exercise of this authority contrary to Christian liberty, since the members of any communion, and especially the ministers, know beforehand the terms of fellowship with the churches whose confessions of faith are thus made public, and because, also, where conscience is unlettered by public law, they are neither prevented from enjoying their own opinions in peace, nor from propagating them in other assemblies." (Watson's Inst., vol. iii., p. 372.)

SECTION II.

In these respects the Wesleyan constitution is not singular. It is a fact generally known, that the first four volumes of *Sermons*, and certain "Notes on the New Testament," published by the late *Rev. John Wesley*, constitute the doctrinal standard of the Methodists. These writings contain those great leading views of divine truth which, and which alone, are publicly taught and sanctioned by the Conference, and the Wesleyans, as a body, sincerely believe that a purer, nobler system of scriptural divinity cannot be found in writings uninspired, than that which is contained in these volumes. To which we must add, that the legal settlement of the Methodist chapels is such as expressly to require that, in those chapels, "no other doctrines" shall ever be

To determine what doctrines shall be publicly taught in a Christian community, is one thing; to suffer private judgment to be another. If every proper member of a Church to tolerate persons who entertain opinions differing from their own, the case is materially changed with regard to those who are not contented to enjoy their opinions in private, or to converse about them in a modest manner as private individuals, but who, under the cloak of an authorized public ministry, endeavor to impose upon their hearers doctrines different from those which their church professes, and which they expected to be taught.—*Biblical Theology from Stern and Flax*, p. 213.

preached. Thus, like the copy of the law deposited in the ark, covered by the mercy-seat, and protected by overshadowing cherubim, the Methodist doctrines are placed as far as possible beyond all danger of corruption or deterioration, and thus the strongest possible security is taken for the doctrinal purity and stability of the Methodist ministry, even to the latest times.

But though *Methodism* has thus placed the purity of its faith as far as possible beyond the reach of danger, a solemn responsibility still rests upon its ministers as the scriptural and avowed guardians of its orthodoxy. On the following points, the Conference stands solemnly pledged before God and man, and as, therefore, bound by every sacred tie and obligation—(1.) Fully and distinctly to preach the faith in all its various branches, maintaining not only the letter but the spirit of all its doctrines.

(2.) To exercise a constant, vigilant inspection into the doctrinal views of its own members, and, on no account, to suffer the propagation of opinions that are Methodistically heterodox. (3.) To examine with the utmost care and impartiality every candidate for the ministry among us, both as to the extent of his theological attainments, and the soundness of his doctrinal belief. And,

(4.) On no consideration to admit to a participation in its united ministry, any man with whose doctrinal views it may have just cause to be dissatisfied.

A moment's reflection must convince any man that all that is really necessary to the conservation of doctrinal purity, and for that the Conference is every way responsible. To the Wesleyan body, the Conference stands solemnly pledged "to preach the old Methodist doctrine, and no other." And the constitution of Methodism unequivocally accounts of its united pastorate "as the ministers of Christ," and stewards of the mysteries of God, "allowed of God to be put in trust with the Gospel." To render this fact indubitable plain, it is only necessary to remark, that while the right of the Conference to appoint preachers to the several chapels in the Connection is secured only upon this condition,—"Provided always that the persons so to be appointed by the Conference shall preach no other doctrines than those which are contained in certain Notes upon the New Testament, and the first four volumes of *Sermons*, published by the late *Rev. John Wesley*," the Deed of Declaration, enrolled by *Mr. Wesley* in the High Court of Chancery, expressly provides, that "the Conference shall and may admit into connexion with them, or upon trial, any person or persons whom they shall approve, to be preachers and expounders of God's holy word." Thus, from the beginning, this grave responsibility was intentionally thrown upon the Conference by *Mr. Wesley himself*; who, by thus subjecting every candidate for the ministry to its approval or disapproval, has constituted it the ultimate judge of ministerial qualification. The trust imposed by Methodism upon the Conference is precisely this. "And the things that thou hast heard of me among many witnesses, the same count thou to faithful men, who shall be able to teach others also." (2 Tim. ii. 2). And thus, in another vitally important particular, Methodism is found to harmonize with the principles of the *New Testament*, while it holds its ministers strictly and officially responsible for the doctrinal purity of all the churches in its extensive Connection.

On this clearly Scriptural and prominently Wesleyan principle, the Conference has hitherto acted, in the fear of God, with laudable fidelity. The following successive enactments exhibit the rule of its conduct, and sufficiently attest its anxious concern to keep that which has been committed to its care:—

"Q. 17. Are not some of the younger preachers in danger of departing from our leading doctrines?"

"A. We fear they are, and resolve that, in future, before any preacher be admitted into our connexion, he shall be required to give a full and explicit declaration of his faith, as to those doctrines, in the presence of the Conference."—*Annals 1505. Minutes*, vol. ii. p. 290.

"Q. 23. What additional resolution can be passed, in order to preserve our societies from heresies and erroneous doctrines?"

"A. No person shall, on any account, be permitted to retain any official situation in our societies, who holds opinions contrary to the total depravity of human nature, the

divinity and atonement of Christ, the influence and witness of the Holy Spirit, and Christian holiness, as believed by the Methodists."—Anno 1807. Minutes, vol. ii, p. 103.

"The Chairmen of our Districts are required not only to examine very minutely in their District-Meetings, all persons proposed to travel as preachers among us; but also to report distinctly in their District Minutes, for the consideration of the Conference, the opinion of the District-Meeting, after such examination, respecting their health, piety, and moral character, ministerial abilities, belief of our doctrines, attachment to our discipline," &c.—Anno 1810. Minutes, vol. iii, p. 15.—Repeated anno 1827. Minutes, vol. vi, p. 57b.

Q. 17. Can any additional methods be devised, in order to promote the mental improvement of our preachers?

A. 1. The Chairmen of Districts shall, at each District-Meeting, examine every preacher on trial, respecting the course of theological reading which he may have pursued in the course of the preceding year. For this purpose, every such preacher is required to deliver to the Chairman of his District, a list of the books which he has read since the preceding District-Meeting. These lists shall be laid before the meeting, that the senior brethren may have an opportunity of giving to the junior preachers such advice and directions respecting their studies as may appear to be necessary.

"Before any preacher, having travelled four years, is recommended by his District-Meeting for admission into full connexion, he shall undergo a careful examination, by the Chairman of that meeting, respecting his acquaintance with Mr. Wesley's Works in general, and especially with his Sermons, and his Notes on the New Testament, in addition to the other examinations required by our existing rules; and no preacher shall be so recommended, unless the result of his examination be satisfactory to the meeting."—Anno 1815. Minutes, vol. iv, p. 122.

Q. 27. What additional regulations are judged proper, in respect to preachers received on trial?

A. 1. No person shall in future be deemed eligible for examination at any District-Meeting, as a candidate for reception, even on trial, into our itineracy, unless his superintendent be able to certify on his behalf, that he has previously read with care our standard doctrinal works; namely, Mr. Wesley's Notes on the New Testament, and his first four volumes of Sermons."—Anno 1825. Minutes, vol. vi, p. 61.

To the doctrines contained in these volumes, the Conference still require the solemn and unreserved subscription of every candidate for the Methodist ministry, and one of the questions annually proposed respecting every minister in the Wesleyan Connexion is, "Does he believe and preach our doctrines!" to which an explicit answer must be given and recorded.

### THE WESLEYAN.

TORONTO, JUNE 29, 1842.

We take the earliest opportunity to acknowledge the receipt of a letter from the Rev. Mr. Harvard, the venerable Chairman of the Eastern District, embracing what was formerly Lower Canada) presenting a very cheering view of the steady prosperity and encouraging prospects of that department of our work. We congratulate him and the Brethren of his District generally, on the success which the God of all grace has granted to their work of faith and labour of love, the past year, and we pray that the prosperity of that on which they have now entered, may be much more abun-

\* The Conference resolve, That it is the acknowledged right and, under existing circumstances, the indispensable duty, of every Chairman of a District, to ask all candidates for admission upon trial among us, if they believe the doctrine of the eternal Sonship of our Lord Jesus Christ as it is stated by Mr. Wesley, especially in his Notes upon the first chapter of the Epistle to the Hebrews, to be agreeable to the holy Scriptures, and, that it is also the acknowledged right, and, under existing circumstances, the indispensable duty, of the President of the Conference for the time being, to examine particularly upon that doctrine every preacher proposed to be admitted into full connexion, and to require an explicit and unreserved declaration of his assent to it, as a truth revealed in the inspired oracles."—Anno 1827. Minutes, vol. vi, p. 280.

dant. The nature of Mr Harvard's communication, apart from the high claims of his own character and official standing, entitles it to that prominent place in our columns which we have great pleasure in assigning it.

To the Editor of the Wesleyan.  
Odell Town, June 4, 1842.

Rev. and Dear Sir,  
The CANADA Eastern Wesleyan District Meeting commenced its Session at Odell Town, in the Seignory of La Colle on Thursday the 19th of May, and concluded its business on Friday the 27th. All the Missionaries were present, and the Reports from the several Stations were of the most encouraging description. Some hundreds of individuals had been converted to God during the year. The addition of "New Members fully received," after making up for deaths, removals, and backsliders, was ascertained to be Four Hundred and Fifty, besides Three Hundred and Seventy-five remaining "on Trial," as probationers for full membership; a considerable portion of whom, (to adopt a Scriptural phrase,) have professed to be "justified by faith" and to "have peace with God through our Lord Jesus Christ."

In a few of the Circuits there has been a lamentable falling off in the amount of their Missionary Contributions; which has however been more than compensated by the increased exertions and laudable generosity of others. So that the aggregate sum raised in the entire District for the Pagan and other morally necessitous parts of the human Family, has this year amounted to upwards of £275 0 0 more than the year preceding. It is pleasing to add, that in addition to this gratifying augmentation of Foreign Missionary effort, the local income of the District has besides improved. The Circuits having this year contributed Two or Three Hundred pounds more to the support of their own Ministers than was furnished for the same object last year. Proving the correctness of the general rule in that case: that those who really love the Foreign Missionary work as "the cause of God" do so on a principle which will never allow them to be indifferent to the maintenance of a Gospel Ministry at home.

Much of this financial improvement in the District, is to be ascribed, under God's blessing, to the noble zeal and valuable exertions and personal generosity of our Missionaries and friends in the Montreal and Quebec stations; where several of our respected Subscribers, have imitated the conduct of the monied Methodists and other excellent friends in Great Britain; and have doubled their former contributions, in order to bring up the regular income of our Missionary Society to a nearer approach to its "increased and increasing" expenditure for the good of souls.

This warm support on the part of our monied friends in Canada, is the more valuable to us at this juncture; when certain persons questionably professing a great desire for "Union" with the BRITISH CONFERENCE, at the same time with singular inconsistency, endeavour to depreciate its character, and that of its agents and doings, in this United Province. These suffrages, of RESPECTABLE AND INFLUENTIAL FRIENDS, ON THE SPOT, will speak a language of encouragement, which will be well understood by individuals of the same class in the Parent Land: and will prove, that there is a competent portion of public sentiment in favour of their labours, where the character and necessity of those labours are not likely to be in reality misunderstood!

Applications for additional Missionaries were laid before the District Meeting, from several places; accompanied in some instances by liberal offers towards the increase of expense which their appointments would occasion. These applications were voted to be forwarded to the BRITISH CONFERENCE COMMITTEE, with an earnest request for a favourable consideration at as early a period as possible.

The Public Religious Services connected with the District Meeting, were eminent seasons of interest and blessing, and shall be more particularly noticed in another communication. At the concluding sitting of the District, the memorable "Liverpool Minutes" were deliberately and solemnly read, and the Missionaries resolved that they would devote themselves afresh to the duties of their high and holy calling; and that they would on their several Stations, prayerfully read them over again, in order more

fully to impress their own minds with the hallowed and important sentiments they contain.

It was unanimously resolved, that our very cordial thanks be affectionately presented to those friends in Odell Town who have with Christian kindness afforded accommodations to the preachers during the District Meeting. It having been several years since the ministers of the District last held their annual meeting in this Settlement, the friends from various places around attended with a most pleasing degree of devout interest. Not a few were thankful for such an opportunity of again beholding in the flesh the honoured individuals by whose ministrations they had been either brought to God or built up on their most holy faith. And it may be easily imagined that on the part of the ministers the interviews on those occasions were mutually gratifying: their language would be "None we live if ye stand fast in the Lord." During the year one of our number has been removed by death from the field of labour to the home of rest—our excellent brother Elliott, of whom our venerable friend the Rev. R. L. LESUER has kindly engaged to prepare a Memorial for the Wesleyan. And when this year we again departed it was in the spirit of those animating lines:

"O let us still proceed  
In Jesus' work below,  
And following our triumphant head,  
To farther conquests go:  
"The vineyard of the Lord,  
Before his labourers lies;  
And lo! we see the vast reward  
Which waits us in the skies!"  
"O let our heart and mind  
Continually ascend,  
That heaven of repose be had  
Where all our labours end!"

I remain, Dear Sir,  
Your's truly,  
W. M. HARVARD.

P. S. It gave us unfeigned pleasure to receive reports of the encouragement in their "work of faith and labour of love and patience of hope," with which "the Lord of the harvest" hath favoured, during the past year, our beloved brethren of the Western Canada District. They may be assured they have a real share in our most lively interest and daily prayers for their success, in the Blessed work of "bringing lost sinners to God."  
W. M. H.

CONVERSIONS FROM METHODISM.—Such is the designation prefixed to an article in the editorial department of the 'Church' of the 18th instant. Without the remotest intention to impugn the purity of our respected cotemporary's motives, we confess we are altogether incapable of appreciating the propriety of characterising in terms so general and indiscriminate, the occurrences he there records. How many—we should like to know—of the "eight Methodist Preachers of Bolton, Lancashire," who "last year renounced their errors, and obtained admission to the privileges of the Church communion," were members of the BRITISH CONFERENCE! Were there six! was there half that number! was there one! We trow not.—Now what we complain of is, that the aspect given to the affair is directly calculated to produce a false impression. In conventional ecclesiastical language Methodism—in as far as England is concerned—when the term is employed without any discriminating epithet, designates the Parent Body, of which Wesley was, under God, the founder, and by Methodist Preachers, there is little doubt but nineteen readers out of twenty would understand Ministers in connexion with that Body. In all fairness then, things that so very materially differ ought to be distinguished.

To the gifted and literate Editor of the Church, the Jesuitical and despicable maxim that TRUTH may, when it is found expedient, be smuggled, is, when it is persuaded, every whit as abhorrent as to ourselves. He would not willingly offer insult instead of homage to its majesty by resorting to artifice in order to subserve its interests. We therefore utterly disclaim all intention of imputing to him any sinister motive in adopting for the article in question the misnomer which, however, we really thought demanded some animadversion.

We may take this opportunity just to state—If among the numerous religious and ecclesiastical changes that have of late figured so conspicuously and in such singular contrast, in the Journals of the day, a single instance has occurred of a Minister in full connexion with the BRITISH CONFERENCE, seeking elsewhere a purer commu-

nion or higher ministerial authority, the case has not come under our notice. It would, indeed, be no matter of surprise if in so large a body such cases even in ordinary circumstances should occasionally present themselves; much less at a time when, there is too much reason to believe, the narrow spirit of ecclesiastical proselytism is as animated and active as is that generous ardour for immortal souls, whose infinitely more noble and momentous object is—"to turn men from darkness to light, and from the power of Satan unto God."

A letter which we have just received from a respectable correspondent in England, whose opportunities of acquiring correct information respecting the state of the Churches are very extensive, contains the following astounding development:—"I should not omit to state that Popery is greatly prevailing. Upon good authority I have it, that Dr. Wiseman [the Pope's great emissary in England—Ed.] has three hundred Clergy at his call in the Church of England! There will be a test ere long." This estimate, which, to a great extent, must of course be conjectural, is, we sincerely trust, exaggerated by a sensitive apprehension for the safety of the Church and doctrines of the Reformation. No devout and intelligent man, however, can shut his eyes to the fact that a crisis is approaching—that the leaven of Popery is deposited in the bosom of the Anglican Church, while the ebullitions here and there perceptible in the mass, afford but too indubious indications that the process of fermentation is going on. May its operation be speedily arrested, and the national sanctuary completely and forever purified from the old leaven.

We have been long accustomed to regard the Establishment of England as the main bulwark of Protestantism, nor shall we, till the evidence of facts forces the conviction upon us, believe that she will permit herself, as a Church, to forfeit that high and holy distinction. Within her ample precincts there are thousands of the clergy, and tens of thousands of the laity, who, in the fiery conflict of great principles, would prove themselves "valiant for the truth." At the same time, he is not her true friend who, in order to allay salutary alarm, would soften the aspect of the real danger with which the machinations of Papal ambition threaten not her merely, but likewise the stability of the Empire. One traitor within the fortress, it should be remembered, may do more mischief than could be achieved by an army of unopposed assailants without. If it be so, that the altars of the national Church are desecrated by men whose hands are polluted by the formation of secret alliances with Antichrist, may their apostacy be deprived of its influence by the energetic exercise of ecclesiastical discipline, so soon as the charge can be substantiated by adequate proof.

The Rev. JOHN C. DAVIDSON has entered upon his labours as our ministerial colleague, and appears quite at home in his new relation. To preclude any inconvenience that, by possibility, might subsequently arise from a misapprehension or misrepresentation of his motives or expressions on an occasion so solemn, Mr. D. very judiciously took the precaution to present his resignation to the Western Canada Conference, in writing.—It is a calm, dispassionate, and truth-telling document, affording a noble testimony to the principles and character of the Body with whom he now stands happily associated, and towards whom he was at no time susceptible of any other sentiments than those of veneration and love. From the pulpit and pastoral fidelity for which our excellent brother is so deservedly esteemed, we anticipate, under the Divine blessing, much benefit to the cause of pure religion in this city. "Brethren, pray for us, that the word of the Lord may have free course and be glorified."

DEPARTURE OF THE REV. MR. STINSON AND FAMILY FOR ENGLAND.—On the evening of the 24th instant, the Rev. Mr. Stinson and family left Kingston for Montreal. They proceed to Halifax, intending, by the will of God, there to embark for their destination, on board the Britannia. The departure from the Province of one who has been so long and zealously devoted to the promotion of the best interests both of its aboriginal and general population, and in

whom the dignity of the gentleman is happily blended with the higher qualities of the ministerial character, demands something more than a mere announcement. The simultaneous emotions awakened in the bosoms of his Brethren at the late District Meeting, by the thought that they might, not improbably, see his face no more, were not satisfied with a verbal or written expression. Want of space, we regret to find, precludes a more extended notice in our present number—but we shall return to the topic with melancholy satisfaction in our next. In the mean time, we earnestly commend him and his beloved family to the special care of Divine Providence, and to the fervent prayers of their numerous christian friends.

We beg leave to call attention to the Advertisement respecting the approaching Anniversary of our Sunday Schools in this City.

Will the CHAIRMAN of the Eastern District favour us with a List of his Stations?

Religious and Missionary Intelligence.

WESLEYAN MISSIONS. (From the London Watchman.)

On Monday last, the Annual Meeting of the Wesleyan Missionary Society was held in Exeter Hall, which, as usual, was occupied in every part by a respectable audience,—many of whom were in attendance from an early hour.—Among the Gentlemen on the platform, we observed—

Colonel Conolly, M. P. for Donegal County; Viscount Bernard, M. P. for Brandon; John Pemberton Plumtree, Esq., M.P. for East Kent; Alex. Campbell, Esq., M. P. for Argyleshire; Sir Isaac Morley, Mayor of Doncaster; Josiah Taonuu, a New Zealand Chief; the Rev. the President of the Wesleyan Conference; the Rev. Robert Newton; the Rev. Dr. Buchanan; Rev. Stephen H. Tyng, D.D., Protestant Episcopal Church of America; the Rev. Mr. V. Gerlach, of Berlin; the Rev. Mr. Sydon, of Potsdam; the Rev. Mr. Ulden, the Rev. Samuel Jones, of Fitzroy Chapel; the Rev. Thomas Waugh, of Ireland; Peter Rothwell, Esq., of Bolton; Rev. Mr. Burns, of London Wall; Rev. Dr. Jenkins, President of Coward College; Rev. Dr. Campbell, of the Tabernacle, &c., &c.

At eleven o'clock, the Rev. Dr. ALLEN commenced the proceedings by giving out two verses of the hymn beginning—"From all that dwell below the skies," after which the Rev. ROBERT NEWTON engaged in prayer.

The Rev. Dr. BENTING—I beg to state to the meeting, that, at an early period of the year, Sir Robert Bateson, who had kindly intimated his intention to preside on this occasion, had been applied to on the subject. His answer was, that it was probable that, in the early part of May, he would be in a distant part of the country, and would therefore be unable to favour us with his presence. Mr. Latton, who subsequently engaged to take the chair, is prevented by family affliction from fulfilling his engagement. We are, therefore, so much the more indebted to our old and tried friend Colonel Conolly, who has, with the utmost kindness and promptness, consented to preside over the Meeting. (Cheers.) You will, I am sure, greet the proposition that Col. Conolly, Member of Parliament for the County of Donegal, be now requested to take the chair. (Cheers.)

Col. CONOLLY then took the chair amid loud applause. He said—No person who has attended Meetings of this nature, held in this place, can be insensible to the high distinction of being called to preside on such an occasion. No one, I hope, is more deeply alive to that distinction than the humble individual who now has the honour of addressing you. Approving and admiring your society, having for many years taken a humble part in its proceedings, and having enjoyed in Ireland very considerable advantages from the kind care and the spiritual protection it has afforded, it would be an act of gross ingratitude were I not to rejoice exceedingly that an opportunity is now allowed me of rendering you a service,—however humble. (Cheers.) In the capacity of your chairman, I shall endeavour to secure your approbation; but I do not think—in consequence of the great body of matter which is to be exhibited to you in the report—that I should be justified in

trespassing further upon your attention.—(Cheers.)

The financial part of the Report was read by the Rev. Dr. BENTING, after which the Rev. JOHN BEECHAM read some interesting details relative to the state and prospects of the Society's Missions,—of which we subjoin an abstract.

The Stations in IRELAND are generally prosperous. Additional Scriptural Schools have been established in places where they were very much needed. There are now fifty-two schools under the care of the Society's agents. The number of scholars in the daily schools amounts to nearly four thousand, besides those who attend the Sunday-schools. The sacred Scriptures are used in all the Society's Schools in Ireland. In advertng to the spread of evangelical truth and vital godliness upon the Continent of Europe, the Committee contemplated with gratitude the successful exertions of the Society's agents in France, Switzerland, and other countries.

In SOUTH CEYLON, the beneficial effects of the labours of the Missionaries and their assistants, are generally acknowledged.—Seven hundred and twenty-six Church members are under the pastoral care of the Missionaries. Increased attention is directed, in the various departments of the Mission, to the careful preparation and efficient direction of native agency. The Government Central School-Commission for Education in Ceylon have availed themselves of the known ability and experience of the Society's Missionaries, for the formation and execution of extensive and judicious plans for the accomplishment of their object.

In NORTH CEYLON, also, the advance of Christianity and education among the natives commands much attention. The inhabitants of Jaffna have recently convened a public meeting, which was attended by the principal natives of the province,—for the purpose of presenting to Mr. Percival (who conducted the schools) their acknowledgments for the services which he has rendered to the community at large. The past year will be remarkable in the annals of Missions in Ceylon in consequence of the successful commencement of Missionary operations among the Veddas, a wild and barbarous people who dwell in the jungle in the interior of the island.—Fifty-three families whose previous habits were scarcely superior to those of the wild beasts among which they dwell in caves and deserts, are now formed into two villages, and are applying themselves to the cultivation of the land.

On the CONTINENT OF INDIA the number of the Society's Missionaries has suffered a serious reduction. No less than four vacancies have occurred, in addition to those occasioned in the preceding year.—The surviving Missionaries have made an earnest appeal to the Committee, who have not been able, as yet, fully to respond to it. In the month of March, Messrs. Hardey and Sanderson sailed for Madras; and it is earnestly hoped that the remaining vacancies may be supplied by the end of the year.

The Society's Missions in NEW SOUTH WALES and VAN DIEMAN'S LAND were said to be in a state of efficiency, and the stations in the newer Australian colonies are very promising. At Melbourne, the capital of Australia Felix, Adelaide, South Australia, and Perth and Freemantle, in Western Australia, good and commodious chapels have been built, the expense of which has been met by local exertions. The labours of the Missionaries among the Aborigines at Bunting-Dale, in Australia Felix, are prosecuted in the midst of many difficulties, partly arising out of the evils attendant on colonization, and partly resulting from the feuds and animosities of the natives themselves. Enough, however, has been done to show that these wretched people are susceptible of improvement.—Looking at all the circumstances of their condition, the best friends of the Aborigines of this colony appear to concur in the conclusion that Missionary exertions, on an extended scale, are, perhaps, the only efficient means to preserve them from utter extinction. The commencement of which has been made among the natives at Swan River, Western Australia, a very promising. The Missionary reports:—"The native children, amounting to about thirty, have made considerable progress in spelling, reading, and singing; and eight or ten of them are reading in the New Testament. They are receiving ideas of God, of his

presence, goodness, and justice. It is remarkable that these people have no god, no idols, no temples, or worship, no priest, and if the paucity of their language be considered, that they have no word for worship, devotion, faith, prayer, or praise, the difficulty of communicating religious instruction will be properly appreciated."

In NEW ZEALAND, the difficulties with which Missionaries must always have to contend in evangelizing a heathen country, are increased by the unfriendly influence of colonization and the indomitable exertions of the Roman priests to beguile the simplicity of our native converts and proselyte them to the Roman faith. But this important Mission is, notwithstanding, in a state of prosperity. On a recent occasion, about two hundred natives were baptized at Mangungu, among whom was Taonuu, one of the most influential chiefs at the Hokianga. He had been for some time hesitating between Protestantism and Popery, but at length decided in favour of the former, and was baptized at the same time with his wife and three sons.

Mr. Beecham here introduced one of the sons—a fine, intelligent-looking young man,—to the meeting. Mr. B. stated that he had learned to read and write in the Mission schools. Not being able to address the audience, he wished Mr. B. to say, that he felt thankful to them, and to the friends of Missions, for sending Missionaries to his country; that the name of England was great—greater than any other country among his people; and that his reason for visiting England was, to see the good land from which the Missionaries came. Mr. B. proceeded with the report.

Everywhere the spirit of inquiry has been excited among the people. One of the most remarkable features in the New Zealand Mission is the thirst which has been excited among the people for scriptural knowledge. The very decided and beneficial effects of Missionary operations in New Zealand were beautifully exhibited on a recent occasion at Aota, where four hundred natives belonging to thirty-nine distinct tribes, and among whom were the most influential chiefs in the surrounding district, assembled together for the purpose of enjoying Christian communion.

The suspension of Missionary operations at Tongatauu, which it was the painful duty of the Committee last year to report, was happily only of short continuance, and the present state of things there is very encouraging. A gracious visitation from on high has been vouchsafed, and three hundred of the natives have experienced the power of truth; two hundred more are candidates for admission into fellowship with the Church. At the other two stations in the Friendly Islands—Habal and Vavau—the Missionaries are encouraged by the visible tokens for good which they are now permitted to enjoy.

The state of things in many of the islands of the Feejee is decidedly encouraging.—Wherever the Missionaries have maintained their ground for any considerable time, hopeful indications have been exhibited, barbarous customs have been dispensed with, the confidence of the chiefs and people in the idolatry of their forefathers has been shaken, and even the priests, speaking in the name of the national deities, confess that they are much afraid, now that the great God of the Christians has come among them. In many instances, the promises of good have already been realized, and hundreds of debased and cannibal Feejeans have proved that the gospel is "the power of God unto salvation to every one that believeth."

The Missions in SOUTHERN AFRICA present a very interesting aspect. At Cape Town and its vicinity a marked improvement has taken place; and the Missionaries have especially been cheered by the conversion of six Malays, two of whom have endured persecution on account of their renunciation of Mahomedanism. Khames Berg, in Little Namaqualand, so unpromising at its commencement, is now rising into great importance. In the course of the year, two hundred and fifty natives have been added to the Church; and several of the earlier converts, among whom is one of the sons of the noted freebooter, Titus Afrikaaner, have now become "preachers of righteousness" to their countrymen.

The colonial stations in the Eastern Provinces of the Cape of Good Hope are assuming a character of regular interest, in consequence of the stream of immigration which is continually flowing into the colony.

from Kaffraria and Bechuana Country. In the new chapel a Missionary preaches in the English language, in the old chapel another conducts divine service in the Dutch, and in the large new school-room a third Missionary addresses a crowded congregation in the Kaffir tongue. In Kaffraria, a powerful apparatus of Christian means is steadily brought to bear upon the formidable superstitions of the native mind. The gospel is preached, the sacraments are administered, the scriptures are circulated in the vernacular tongue; old and young are taught to read in the Mission-schools, branches of the "Watson Institution" are training native teachers; and a quarterly periodical publication in the Kaffir language is disseminating general knowledge among the people.

WESTERN AFRICA presents a scene of deepest interest. It has pleased the Great Master to "bury" some of "his workmen," but He is still "carrying on his work."—At Sierra Leone, and the Gambia, the Missions are in prosperity, and along the whole extent of the West Coast, from Dix Cove to Accra, as well as in the interior, a gracious influence is so high a preparation of the minds of the people for the reception of the Gospel, and a demonstration of the word and ordinances is productive of the most beneficial effects.

With feelings of the highest gratitude to Almighty God the Committee report the successful completion of the long-protracted Mission to Assante. Messrs. Freeman and Brockley, accompanied by the two Princes, entered Kumassi, the capital, on the 13th of December, and were favourably received by the King, who provided them with a large residence for their residence, and the Missionaries, which he has permitted them to commence shall be completed. He was very much pleased with the exchange which was sent him, and requested Mr. Freeman to return his sincere thanks to the Wesleyan Missionary Society for such a token of their friendship and good wishes. Regular lines for Divine Service have been appointed, which are well attended, and it is not unusual to see some of the King's household paying attention to a word of life. A religious society has been formed of converted Fantees connected with the Mission, and a few strangers, and also the nucleus of a Christian Church now exists in Kumassi. By the overruling Providence of God, the Society's operations have been most unexpectedly extended to Bagazry on the Slave Coast. Little could have been supposed that the wretched victims of European cupidities, when the slave-ships carried away from their native shores, would ever return in vessels of their own, as messengers of peace, to the very port from which they had been taken. But this, in many instances, has been the result. A great number who were members of our religious society at Sierra Leone have returned to their fatherland, by whose simple teaching, a favourable impression has been made upon the people at Bagazry, and the heathen Chief of that very port, where Lander beheld the horrid Fetich-tree, whose gigantic branches were laden with the limbs and carcases of human victims, has urged his petition that the Committee will send him a Missionary to instruct him and his people more fully in the nature and obligations of Christianity. In support of their prayer for a Missionary, the people are contributing sums towards his maintenance; and the Committee have felt it to be their imperative duty to make such arrangements as will place this interesting Christian settlement under the pastoral care of the Missionaries at the Gold Coast.

In the West Indies painful visitations have been experienced. The Committee have had to mourn the loss of several valuable Missionaries, who have been arrested in their career of honourable and useful exertion, and they regret to report, that owing to the financial difficulties of the Society, some of the vacancies only which were thus occasioned have as yet been supplied. The Committee are thankful to report that the West-Indian Stations have this year presented to the General Mission-Fund, the noble sum of four thousand five hundred pounds.

The schools generally, are in efficient operation, and the school for training teachers at Kingston, in Jamaica, has been commenced under the able direction of Mr. Auld, late of the Glasgow Educational Institution, with an encouraging prospect of success.

The official communications which have been received by the Committee from the Eastern and Western Districts of Canada, as well as from the adjoining provinces of Nova Scotia and New Brunswick, and the Island of Newfoundland, are of a highly encouraging character. Churches have been erected and enlarged in several places during the year, and in the midst of much poverty, a noble spirit of liberality has been displayed by the people, in co-operating with the committee in making provision for the support of their Missionary pastors, as well as indirectly contributing to the funds of the parent society.

Commodious buildings for a Wesleyan Academy have been erected at Jackville, New Brunswick, at an expense of upwards of five thousand pounds, the whole of which has been defrayed by Charles Allison, Esq. of that place. Arrangements have been made by him for presenting the Academy, and grounds connected with it, to the Conference, as a Centenary offering from that generous and noble-minded friend to Wesleyan Methodism. More than a thousand pounds have already been raised by voluntary contributions in the country, for the purpose of furnishing that Institution; and the Provincial Legislature has granted five hundred pounds towards the same object.

The Missions amongst the Aborigines in Western Canada, and the extensive territories belonging to the Honourable the Hudson's Bay Company, manifest proofs of growing improvement. The school at Alderville, under the direction of our excellent Missionary the Rev. William Case, assisted by our faithful brother, John Sunday, is the means of doing much good. The female department is conducted under the judicious and affectionate superintendence of Mrs. Case.

Although difficulties connected with the vastness of the Hudson's Bay territories and the small and scattered Indian population which they contain, combined with their peculiar mode of living, have hitherto prevented the formation of religious societies, the Missions there are "in labours more abundant," and hopeful signs are beginning to manifest themselves as the fruit of their holy, arduous, and self-denying services.

The following is a summary of the Society's operations:—

The total number of Principal or Central Mission Stations, called Circuits, occupied by the Society in the several parts of the world now enumerated, is.....	261
The number of Missionaries employed, exclusive of Catechists, &c., is.....	365
The number of full and accredited Church Members, exclusive of those under the care of the Society's Missionaries in Ireland, is.....	87,258
The number of scholars in the Mission-schools is nearly.....	60,000

In conclusion, the committee congratulated their friends that the experience of another year afforded fresh evidence of the soundness of those great principles which regulated the operations of the Society.

The following persons, in number fourteen Missionaries, and two wives, have been sent out by the Society since the last anniversary.—Mr. and Mrs. Hudson, to Barbadoes; Mr. Symonds, to Macarthy's Island; Mr. Raston, Mr. Auneer, to Sierra Leone; Mr. Allan, Mr. Rowland, Mr. Wyatt, to the Gold Coast; Mr. Brown, to St. Kitt's; Mr. Thompson, Mr. Savory, Mr. Smelcar, to Jamaica; Mr. Hardev, Mr. Sanderson, to Madras; Mr. Pickavant and Family, to Newfoundland. Of this number, Mr. Pickavant has returned into the foreign work.

The following much-lamented Missionaries have been removed by death:—Mr. William Scott Fox, at Sea; Mr. Goodricke, Cape Town; Mr. Parkway, Mr. Walden, Gold Coast; Mr. Redfern, Mr. Lofthouse, Jamaica; Mr. Cameron, Dominica; Mr. Bates, Tortola. . . . To this affecting record must be added five excellent females, wives of Missionaries, who have also exchanged mortality for life.

Viscount BERNARD, M. P. for Bandon, said.—Mr. Chairman, ladies and gentlemen, I can assure you that it gives me great pleasure to be allowed to propose a resolution to this meeting; for, though an attached member of the established Church, I have yet to learn that it is inconsistent with the duty I owe to her, to come forward and extend the right hand of fellowship to

all who are seeking to spread the knowledge of our Saviour—(cheers)—and who are anxious to fulfil the last parting direction of our blessed Redeemer, who, when he had completed the work of man's salvation, directed his disciples to bear the gospel of peace to the utmost limits of the globe—(Cheers). But, Sir, I feel pleasure on other grounds in appearing before you on this occasion, for, connected as I am with the south of Ireland,—a district of the empire from which few persons probably are here present,—I feel that I should be acting inconsistently with the duty I owe to the Wesleyan Methodists in that quarter, for whom I entertain the most sincere respect, with many of whom I am connected, not merely by a public tie, but to whom I am bound by intimate friendship and affection.—(Cheers.)—I feel I should act inconsistently with the duty I owe to those individuals, if I did not assure their brethren who are present to-day, that, though situated in a distant part of the empire, they are second to none in the zeal, the devotion, and the activity they have manifested in behalf of your important society. (Hear, hear.) But, I have, too, a debt of gratitude to discharge; for as an Irishman I cannot forget that, in the dark hour when the Church to which I belong was called on to pass through the furnace of affliction,—when she was deserted by many who ought to have been her friends, and when those whose duty it was—and whose inclination it should have been—to stand by her in her affliction, looked coldly on,—then the Wesleyan body showed that they were ready to sympathize with her sufferings, (cheers) and, if need be, to share her trials. (Loud cheers.) I feel, also, that I owe a deep debt of gratitude to that body for the zeal they have shown in Ireland in the cause of Scriptural Education. (Hear, and cheers.) They hold, with us, that religion—religion based upon the word of God—is the only ground upon which the instruction of the young ought to be constructed; and that it is instruction of this nature alone that will tend so to regulate our after lives, as to ensure the favour and blessing of God. I feel, however, that it is improper for me to trespass on the time of the Meeting; and, while I join with you in imploring the blessing of Almighty God upon the future exertions of this society, I shall content myself with moving the resolution which has been placed in my hands—

"That the Report, of which an Abstract has just been read, be received and published; and that this meeting offers its grateful acknowledgments to Almighty God, for the encouraging measure of success which He continues to vouchsafe to the Wesleyan Missionary Society, in common with other similar Protestant Institutions; and adverts especially with thankfulness to the auspicious re-commencement of Missionary operations at Tongatabu, after the brief interruption which they had experienced; to the favourable reception of Mr. Freeman in the capital of Ashantee; and the opening prospects among the Veddahs in Ceylon."

The Rev. Dr. BUCHANAN, Minister of the Tron Church, Glasgow, rose to second the resolution, and was received with loud and reiterated manifestations of applause. He said.—Mr. Chairman, ladies, and gentlemen, I believe it is not uncommon, in what is called the fashionable world, to have one class of acquaintances in the country, and another, and altogether a different one, in town,—to have very dear and intimate friends in the one place, who are totally unknown and forgotten in the other. I can safely venture to affirm, however, that this is not the nature of my acquaintance with Wesleyan Methodists. (Cheers.) It is not here only, in your great anniversary meeting, where the whole weight and worth—the whole power and influence—of your important society, are concentrated within this spacious Hall, and where—as the honourable Chairman has observed—any man may account it, not only a duty and a privilege, but an honour and a distinction, to be permitted to appear,—it is not here alone that I enjoy the satisfaction of joining hand in hand with members of your body in promoting the great and glorious enterprise which you are associated to advance. I have stood side by side with your ministers on the humble platform of your Glasgow District Meeting; (loud cheers;) and I have preached in one of your pulpits within a few hundred yards of my own parish church. (Renewed cheers.) I have done

so, because, like the noble lord who has just addressed you, I rejoice to avail myself of every opportunity of associating with my fellow Christians, of other evangelical denominations, in advancing the common cause of our common Lord. (Cheers.) I rejoice to overlook the proud, and cold, and selfish barriers of a sectarian spirit, (cheers) and to give the hand of fellowship to all who love the Lord Jesus in sincerity—(Hear, hear, and cheers.) I am one of those who are deeply impressed with the conviction that we have had infinitely too much of separation and estrangement among the Churches of Christ, (hear, hear) and who think that those enmities and divisions, which have so cruelly rent and torn the Lord's body on earth, have been not more disgraceful to the churches themselves, than they have been fatally ruinous to the world. (Hear, hear.) It is on this subject that, with your permission, I am desirous very briefly to address you. As to the facts connected with your own great Missionary enterprise, it could not be regarded as otherwise than obtrusive on my part, were I to presume to speak of them. Others here present are far more competent to address you on such a subject than I can be; and doubtless they will do so with the fulness and the ability which the occasion and the cause demand. But, coming among you as I do from another church, I may be permitted to had the meeting on this occasion of persons connected with several branches of the Church of Christ, as some symptoms of the giving way of that spirit of enmity and division which has so long rent the professing Christian church, (Hear, hear.) If there be in domestic life one scene more painful to contemplate than another, it is surely a divided family,—a family in which the bonds of mutual sympathy and love have been broken and cast away,—where the endearments of home have been exchanged for the cold selfishness of the world,—where all the hallowed associations that should link together husband and wife, parent and child, sister and brother, have been utterly broken down,—where suspicion clouds every brow, where jealousy fills every heart, where bitter words are emanating from every tongue, where arms that should be entwined in the embrace of affection are lifted but to strike and to wound. Who can contemplate such a spectacle without the strongest feelings of humiliation and sorrow! (Hear.) And if we look wider abroad than the narrow field of domestic life,—if we look upon nations, what is it in the condition of a people that would be most fitted to awaken in the mind of the spectator such emotions? It would not be the sight of a nation labouring under the visitations of famine and pestilence, or under any of the providential afflictions of Almighty God! Even amid the misery occasioned by such visitations, there might be seen a submissiveness to the will of God, and a generous eagerness to render mutual assistance, that would make the very sight of such visitations fill the beholder with sentiments of veneration and esteem towards the suffering people. It is not the sight of a nation surrounded and assailed by external dangers, struggling against foreign invasion for its liberty and independence, that would awake the emotions I have described. And all the ruin and desolation under which they might suffer, amid their ravaged fields, and burning towns, and widows' and orphans' tears, there might be seen among the people such a dauntless heroism, such a patriotic self-devotion to their country's cause, such a determination by God's help to be free, as might make the very period of their national suffering the brightest era of their national renown. It is not these things, then, that would make it painful to behold the condition of a people. It is the sight of a kingdom divided against itself,—torn by domestic feuds,—like the fabled vulture, with its own talons rending its own breast. It is the sight of a kingdom weakened, degraded, and despoiled by its own infatuated sons, that men would contemplate with emotions of grief and shame. And ought these feelings to be less intense because strife and discord are seen in the family of God.—(Hear, hear.) Ought these feelings to be less intense, because enmities and divisions are found in the kingdom of our blessed Lord! (Hear.) The church is a family of which God himself is the father, of which Christ is the elder brother, of which all who bear the name of Jesus are professedly the members. How mournful

to think, that that family, designed to be to the whole earth a pattern of peace, of love, of unity, should have been exhibiting so long, to all beyond its sacred enclosure, so much of the spirit of war, and enmity, and division. (Hear, hear.) The church of Christ is a kingdom, "a holy nation, a peculiar people;" a kingdom that has one only Lord—the King of Zion; that has one only law—that of Christian love; that has one common end—the advancement of God's glory in the salvation of perishing men. How mournful to think, that the authority of that Saviour should so often have been disregarded by his professing subjects; that that law of love should so often have been exchanged for the spirit of enmity and division; that that common end which the followers of Jesus are bound to keep constantly in view, should have been so often sacrificed and forgotten amid their internal discords and dissensions! (Hear, hear.) When our Saviour, before he left the world, offered up a touching and impressive prayer to his Father and our Father, that his people might be one, as He and the Father are one, he added, in explanation of his prayer, these significant words—"that the world may believe that thou hast sent me." In these words, our Saviour has taught us, that the church's divisions are the bulwarks of Satan's kingdom.—(Hear, hear.) In that prayer Christ has taught us, that these divisions are the most formidable obstacles to the progress of the gospel of peace. (Hear.) So long as these divisions endure, the church will criminally neglect the world, and the world will repay that neglect by treating the church with contempt and scorn. (Hear, hear, hear.) How is it possible that the world can recognize the church's mission to be one of peace to sinful man, when the world hears so much of the din and tumult of war within the church's own borders! How can the world recognize the church's mission as the mission of truth to a benighted race, when the world sees "Babel" inscribed upon the banners under which the church goes forth to declare the mind and will of Christ! How can the world believe the church's mission is one of love for perishing souls, when the world sees the very religion of the Gospel made by men the occasion of biting and devouring one another! (Hear, hear.) "Every kingdom divided against itself," said our Saviour, "cometh to desolation;" and alas! while the church is by its divisions, devastating its own territory, it is leaving desolate, like a wilderness, the world around. (Hear, hear.) It is very true, Mr. Chairman, that these divisions, painful as they are, have been oftentimes overruled by Him who bringeth good out of evil, and who maketh even the wrath of man to praise him, as a means of serving great and important ends. But still, let it never be forgotten that "the wrath of man worketh not the righteousness of God." [Hear, hear.] As well might it be said, that the pride and presumption of Pharaoh were excusable, because they became—under God's overruling Providence—the occasion for more signally manifesting the Almighty power. Or, to take a case higher and more solemn still, as well might it be said, that man's apostacy was good, because it became the occasion for the in-bringing of the glorious scheme of redemption, whereby even to the "principalties and powers in heavenly places" was to be "made known the manifold wisdom of God." [Hear, hear.] We may not "do evil that good may come."—[Hear.] These divisions may have been overruled, in the Providence of God to the completion of his designs; but, in themselves, these divisions are evil, "only evil, and that continually." (Hear, hear.) They serve to transmute the olive-branch into a sword; they change the glad sounds of peace into the tocsin of war; they send flying abroad over the earth, in the hateful form of a bird of prey, a religion whose Spirit descended from heaven in the likeness of a dove; and if there be aught on earth which is fitted to fill the Christian with confusion and shame, to make him cover himself with sackcloth and sit in ashes, it is the spectacle of the church's divisions, and of the ruin those divisions have wrought. [Hear.] The spectacle of Marius, the banished Roman, sitting amid the ruins of Carthage, Rome's once mighty rival, has been thought, by its inherent pathos, a scene well fitted to call forth the creations of the painter's hand and the poet's genius. But is it not a scene darker and sterner still, that would lay before us

the banished Archangel who once led the armies of heaven, amidst the ruins which the church's divisions have spread over that earth with fiend-like malignity, over its desolation those divisions and assertions have occasioned. [Hear, hear.] In the close of that interesting and valuable report which has been read by the Secretary, reference is made to times of coming conflict,—to the evidence which the existing condition of the church and of the world presents, of the approach of a great war of principles, when the powers of light and darkness shall be seen arrayed in deadly hostility, the one against the other. It is well, on such an occasion as the present, to look to these signs of the times. We have, indeed, cause to rejoice that in these signs there are the materials of hope and encouragement, as well as of some anxiety and alarm. We know that wherever and whenever there is a revival of God's cause among his people, strife and opposition will be manifested. [Hear, hear.] The inhabitants of our earth, however various their names, however diverse their parties, must be divided into two great classes—the powers of light, and the powers of darkness; the "seed of the woman," and the "children of the wicked one." Satan "a strong man armed," is on the one side, and while his yoke is borne, while his goods are in peace, all may be outwardly quiet and tranquil. But Christ is the adversary, "stronger than he;" and when Christ cometh to bind the strong man, and spoil him of his goods, then the manifestation of strife and of enmity on the part of the world begins to appear. The reason of this is evident. A period of revival of religion is necessarily a time of enmity and opposition,—of strife, painful and severe. There are multitudes of men who vehemently decry such revivals, and who loudly denounce those connected with them as disturbers of the public peace. [Hear, hear.] These men would prefer to slumber on,—to lie smitten with spiritual impotency and death in the porches of Bethesda, rather than endure the rustling of the wind of the breath of the Almighty Spirit, by which alone life can be imparted to this palsied and perishing world. They would rather lie prostrate in an atmosphere sickened and loaded with corruption, than be startled by some Boanerges—some son of thunder—awakening them to a sense of guilt and danger by flashing the lightning of the justice of an offended God upon their inmost conscience; even though the alarm that rouses them be the inevitable and indispensable precursor of the sweeping away of the clouds from the face of an offended Deity, and of restoring the light of righteousness—the countenance of a reconciled God—to an apostate and condemned world. [Hear, hear.] I rejoice that we have fallen upon times when symptoms so manifest and encouraging of a spirit of reviving and refreshing from the presence of the Lord have begun to appear. [Hear.] If we look at our Christendom, we see there, through the circulation of the word of God—a cause in which this society, as stated in the report, has been faithfully and devotedly engaged, according to its utmost means and opportunities,—a smouldering fire beginning to spread beneath that mountain of corruption and death with which Antichrist has overlaid and overloaded the nations of the continent. [Hear.] And I believe that never, since the period of the Reformation, has Antichrist—though that power may be apparently regaining in some quarters its political ascendancy—felt more perceptibly beneath its feet the heaving of that moral earthquake which is destined to upturn its unsightly dominion. [Cheers.] The Rationalism that has so long wasted the churches of the Reformation, is blessed by God! beginning to yield before the power of truth. [Hear.] Those who preach a pure and unadulterated Gospel are no longer derided as fanatics and fools. There is, at least, a shaking among the dry bones. [Hear, hear.] If, again, we look to Ireland, the sister isle, we see in its national Establishment the rise and revival of a spirit of vital godliness putting forth the energies of spiritual life. [Hear.] In the Presbyterian Church, associated with that country which, like the Wesleyan Church, stood by the Establishment in its hour of peril and persecution—[cheers]—in that Presbyterian Church, so long deadened by the incubus of Socinian heresy, there is now purity, revival, and reformation.—[cheers.]—there is now unity among her

members, zeal among her ministers, and a spirit of missionary enterprise at home and abroad. [Hear, and cheers.] And in the Church of England, too,—in that ancient and venerable establishment which, a century ago, was so torpid and languid as to spiritual life,—which was so cold and dead when your great John Wesley arose [loud cheers] that the faithful servants of Christ in that Establishment could easily count up one another's names—in that church we know that there is now a faithful army of the soldiers of the Lord Jesus Christ.—[Hear, and loud cheers.] How much this society has contributed to that revival, it is not for me in this presence to tell. [Hear.] And, blessed be God! in the land of my fathers, the Lord has returned to visit the vine which his own right hand hath planted [loud cheers.] To the Church in that land, God hath given of old many martyrs—many witnesses for the truth. The formalism which had so long deadened its energies—under whose withering sway, at one time, the godly were ceasing, and the faithful were falling from among the children of men—has been dispelled by the returning light and warmth of the Sun of Righteousness, and has given place to a spirit of holy zeal in the cause of God and of his Christ, which is embracing, with outspread arms, all who desire to be one in Christ Jesus, and is seeking to promote the eternal welfare of all men, at home and abroad—of "barbarian and Scythian, Jew and gentile, bond and free." [Cheers.] But while there are these encouraging tokens, we grievously deceive ourselves if we imagine that this picture has not a dark and gloomy reverse. Those are ignorant indeed of Satan's devices, who do not know how assiduously, yet cunningly, he has been making a corresponding movement, and how numerous and powerful are the forces he has brought into the field. There is not one point of his empire now menaced with danger which he has not been striving—and too successfully—to fortify against the advancing power of the servants of the Son of God. [Hear.] Among the nations of the continent, calling to his aid that terror which the growth of an infidel democracy has been instilling into the cabinets of continental Europe, he has employed this terror to awaken a reaction in favour of Popery,—a reaction by which the "man of sin," and the "son of perdition," is labouring again to climb up into the seat of his baletul power. [Hear.] In Ireland, the generous spirit of freedom has enabled downcast Romanism once more to invest itself with the insignia of office and power. [Hear, hear.] In England, under the plea of a desire to raise up a bulwark of resistance against innovation on the established institutions of the land, under the venerable pretext of the restoration of a purer form of christianity,—we have had brought out the semi-papish ligament.—[Great and long-continued cheering.] Under that venerable pretext we have had revived some of the worst errors of the Papal system, and we have had exhibited some of the most intolerable specimens of its bigotry and spiritual despotism. [Cheers.] And, alas! I must add that the church to which I myself esteem it an honour and a privilege to belong, is not a stranger to the same wiles of the wicked one. Of other denominations in that country I will not speak, lest, however unwittingly, I should be supposed to misrepresent their movements and proceedings. But of "our venerable Church of Scotland"—[loud cheers]—who does not know that, in the very midst of a career of glorious reformation Satan has contrived to clog our chariot wheels—nay, he has thrown the burning brand of discord into the very midst of the temple, leaving us to entertain this appalling—and what a few years ago would have been conceived an incredible question,—not whether we shall be enabled to purify the temple, but whether the temple itself shall be destroyed? [Hear, and loud cheers.] But I rejoice to see, beneath the surface of all this trouble and darkness, such indications of a sound-hearted sentiment, of a right christian feeling as are presented by this meeting. [Cheers.] I rejoice to believe that, if the adversary be, in all quarters, gathering his legions and combining his hosts, a better understanding is beginning to prevail among the servants of the Lord Jesus Christ; and that where "the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him." [Hear.] To those angelic spirits who are ever watching over the cause of the kingdom of

Christ, and whose pure intelligence enables them to penetrate through many obstructions which blind our vision,—whose more comprehensive range of intellect enables them to combine in a point questions and controversies which to us seem scattered and diffused over a wide and boundless field,—to those angelic spirits, that extensive field of strife and contest I have been describing, may appear reduced to one point of intense and boundless interest,—as it were to the deadly assault on one besieged city. Great Britain is, I believe, at this moment, the spiritual city, the strong tower, the central fortress of the moral world. [Hear, hear.] It is from its battlements that the brightest, the broadest, the loftiest banner has been uplifted, for the cause of God and of his Christ. All around the city of the Lord,—in the dark kingdom of the Papal power, in the proud unbelief of Judaism, in the gross abominations of the false prophet, in the degrading superstitions of heathen idolatry,—all is yet, as it were, Satan's empire, untouched, unrescued, unredeemed. But alas! even within the city of the true Church, Satan has gained a footing which, did we not know that the gates of hell cannot prevail against Christ's Church, might well lead us to tremble—almost to despair. Here, within this very central fortress of the city of God, we behold wholesale sapping and bulwark,—ignorance leaving wide open to the adversary the gates of another,—while, in the face of open day, Popery assaults a third, with ten thousand hands, and we may be assured that if these adversaries accomplish their design in Britain, if the melancholy "Ichabod! Ichabod! the glory is departed!" be written on this favoured island of the sea, dark and gloomy will be the prospect to the kingdom of our God.—[Hear, hear.] It has been sometimes said, and said truly, that if the sovereign of England desired to impress the ambassadors of a foreign power with a view of Britain's strength, he would receive them—not in the splendid halls of our palaces, not beneath the stately towers of Windsor, but on the deck of a man-of-war.—[cheers.] under that flag which has

—beared a thousand years,  
The battle and the breeze.

[cheers.] and would remind them, in answer to all they might tell us of their countless legions, that

Britain needs no bulwark,  
No towers along the steep—

that—

Her march is o'er the mountain wave,  
Her bums is on the steep. [Cheers.]

And I have often thought that if this society desired to give to ambassadors like myself of other churches the most touching and impressive view of their position in the moral and religious world, they would not take us to this splendid hall,—they would not take us to any of your spacious places of worship—they would not take us even to the hall of that stately Mission House where your affairs are conducted—but they would take us down where I was taken myself, to those "low-browed vaults," where, amidst all that is humble in your external arrangements, I looked round in the various recesses, and observed the names of the various missions as which this society conducts—where I saw "Australia," and "Labrador," and "Van Dieman's Land," and the "Gold Coast," and the "Feejee Islands," and "Ireland," and indeed almost every country; [cheers.]—and looking around me upon these, I said, "Here is the true glory of the Wesleyan Society,—[hear, hear.]—here is the position in which to see and to understand the high, honourable, dignified place, which it occupies amongst the churches of Christ on the earth." [Loud and continued cheers.]

The resolution was then put and agreed to.

ALEXANDER CAMBELL, Esq., M. P. for Argyshire, said—Mr. Chairman, Ladies and Gentlemen—if my heart beats, and my tongue falters, in rising to address this great meeting, I would not have it believed that it arises from the fear of addressing even so large a meeting as this, but that it arises from that violent feeling of emotion, at being allowed to participate in so noble a scene. [Hear, hear.] It is impossible for me to describe with what feelings I now stand before you—it is impossible for me to tell you how deeply I experience that delightful feeling of Christian unanimity of sentiment which pervades my heart this day, when I see the way in which you have received my reverend father and brother,

[cheers.] and when I think that I was permitted last night to attend one of your largest meeting-houses, and there hear my Christian fellow-creatures addressed by a clergyman of the Church of Scotland.—[Cheers.] I need not say, that I do not hold that absurd, that delusive doctrine, that those who do not think exactly the same in every point of church discipline, cannot altogether participate in one common scene of Christian benevolence. Far be that thought from me,—far be it from the heart of every true Christian. [Cheers.] Let me look around me, and see what has been the effect of unanimity among yourselves. How long is it since your illustrious founder, John Wesley, started on his pilgrimage of love? And what has been the result? Have I not this meeting before me to tell me? Have I not this mission, which I see pervading the whole face of the earth? Have I not your children coming forward to contribute their beloved mite? And what is a [this for]? What do you send? "The Truth"—the truth as it is in Jesus." [Cheers.] You do not go to the trembling, covering Hindoo, and tell him to substitute for his blind obedience to the Brahmin, blind obedience to a bishop. [Cheers.] You do not tell the venerable Jew to throw away his beloved Talmud, and cling with frantic energy to the traditions of the Patriarchs. [Cheers.] You do not tell the affectionate mother to look upon her child, her beloved child, and, in the same breath, that, unless that child receive baptism at the hands of Apostolical Succession, it cannot be saved. [Loud cheers.] These are not your feelings,—these are not the feelings of the Church of Scotland. [Cheers.] Together, then, my dear friends, we will labour on,—together we will live and die,—in the attainment of our object. [Cheers.] I need not say,—it is quite unnecessary for me to say,—how deeply I sympathize with the sorrows and troubles of our beloved Church of Scotland. [Hear, hear.] The cheer with which you met the slight allusion which my Rev. friend made to you on the subject, convince me, that you identify yourselves with the spiritual Christian interests of the Church of Scotland. [Cheers.] And need I say, that the state, the position of this great and influential body, gives me the assurance, the delightful assurance, that even though the enemy should, in some measure prevail,—even though we should be obliged to retire from the houses, and the glories which our fathers have retained for ages—retire upon the principle which we are shut up to,—which we cannot resign except with our lives,—I say I derive from what I see around me the delightful consolation, that we can be an united Christian body, standing firm with another, and walking through the land together. [Cheers.] I say again, as I have said before, that little more than 100 years ago John Wesley started on his pilgrimage of love. What has happened since the 1<sup>st</sup>? I have heard this day of an amount being subscribed which I could scarcely have believed possible—not less than £100,000. And what was that for? Was it to support your own body?—your own clergyman? No. It was a proof that you had so felt the benefit of a preached gospel to yourselves, that you desired that your fellow-creatures, who are now in darkness, should enjoy the same inestimable benefits. [Cheers.] You have sent your pounds to pervade the whole world; and who, let me ask, have been the principal contributors to this delightful scheme? Your children, your dear little children. [Cheers.] They have contributed nearly £5,000, and implore you to allow them to do so again. [Cheers, and laughter.] I really do not know why I should have been selected to make this motion. I think this Committee could not have known that I was a bachelor. [A laugh.] If parents, however, will allow a simple bachelor to give them a little advice, I would, with the utmost deference, implore them to encourage that giving spirit in their children.—[Hear, hear.] Let them not think that such a spirit will develop itself in the human breast without encouragement. Any one who thinks so, has not yet come to the knowledge of his own corruption. He should begin betimes with his child. He should teach that child the blessed doctrine how infinitely "better it is to give than to receive." and I am sure that any one who has tried the plan—I can assure you, as I said before, that I take great interest in children—[a laugh]—and I have invariably found it has succeeded with children, to



exclaim to them the delight of giving to a poor beggar, or for any purpose, in preference to wasting it selfishly on themselves. [Hear, hear.] I feel that I have no right to trespass longer on your attention, I cannot address you with anything like the fervent eloquence which you have already heard, and it would be out of place for me any longer to occupy your time; but I trust you will allow me once more to return my sincere and heartfelt thanks for the indulgence you have shown me, and let me assure you, that I shall carry to my death-bed the grateful and delightful recollection of what I have thus witnessed. [Loud cheers.] I now respectfully move—

"That this Meeting, advertising with thankfulness and satisfaction to the well-timed assistance afforded by the Juvenile friends of the Society in their Christmas Offerings, accompanied, as these Offerings were, in many instances, with expressions of hope that opportunities might be afforded for giving similar annual proofs of love to the Missionary cause, rejoices to learn that, by means of the various efforts which have been made to increase the amount of Contributions in this country, and the strenuous endeavours at the Foreign Stations to lessen, by local exertions, as far as possible, the pressure upon the Home Funds, the Expenditure of the Society has been brought within the income of the past year."

To be concluded in our next

### General Intelligence.

#### ARRIVAL OF THE BRITANNIA.

From the N. Y. Sun.

The Royal Mail Steamer Britannia arrived at Boston on Saturday 18th inst., bringing London and Liverpool papers to the 4th inst., inclusive.

The general news is of little moment. But the public mind in England was deeply and wholly engrossed with two topics of painful and absorbing interest—an attempt to murder the Queen, and fresh disasters in India.

We learn that the British War Steamer Rhadamanthus, arrived at Halifax on the 18th instant with despatches for Lord Ashburton, and orders for the Warspite to proceed to the Mediterranean. The special messenger to Lord Ashburton came from Halifax in the Britannia, and it is rumored that his despatches are of the highest importance.

Emigration to Canada and the United States was still going on with great activity at some of the British ports. Indeed, the rage for emigration appears to run higher than ever. There were over 800 emigrants ready to embark from Greenock alone.

**Attempts upon the Life of the Queen of England.**—Another madman, or a monster without the excuse of madness, has attempted the assassination of the Sovereign of the British Empire. At six o'clock on Monday evening, as her Majesty, accompanied by Prince Albert, was returning to the Palace in an open barouche, with outriders, an assassin presented a pistol, and discharged it at the Queen, from very nearly the same spot on Constitution Hill, from which Oxford fired. The wretch was instantly seized by a soldier of the Scotch Fusilier Guard. He is an Englishman, named John Francis, son to a scene-shutter at one of the theatres. He is about 20 years of age.

The royal cortege, when the pistol was discharged, was fortunately proceeding at a rate more rapid than usual, and to that circumstance it is supposed her Majesty, in a great measure, owes the preservation of her life, as Francis was seen by a police constable to take deliberate aim. The act had been noticed by Prince Albert, who sat on the right hand of his royal consort, and who immediately rose from his seat.

A respectable woman states that, just before the attempt, she heard the prisoner say to another man in a flannel jacket—"the Queen" why should she be such an expense to the nation? It is to support her in such grand style that we poor fellows have to work hard."

Col. Arbuthnot and Col. Wyld were close to the royal carriage when the pistol was fired. We understand that the prisoner was so close to them that the smoke came into their faces, and that they are of opinion that if the shot had taken effect, it would have been more likely to have injured one of them than either her Majesty, or her illustrious consort.

The villain is a good looking young man, about five feet six inches high, and his countenance is rather of a placid and agreeable cast than otherwise, there is nothing ferocious in his looks. He is about the same sized person as Oxford, but rather stouter. He was respectably dressed in a frock coat and dark check trousers. There seems to have been no difficulty in identifying the criminal, as by a curious accident it happened that more than one individual who were acquainted with his person were in the park at the time of his apprehension, and recognised him while being conveyed away by the police.

When the news was known to the two Houses of Parliament they immediately adjourned. The Palace was thronged with inquirers after her Majesty, and the whole town was in a state of the greatest excitement.

The assassin was examined before the Privy Council, and conveyed the same night to Newgate. Although often visited by the Governor, he did not enter into any conversation, or make the least allusion to his diabolical offence, or the motives by which he was actuated. He was stripped and most carefully searched when he arrived at the prison, but nothing was found on his person of a suspicious character. There is not the least impression that he is insane or laboring under any aberration of intellect.

The Queen is said to have behaved with great coolness. But the Duchess of Kent was, on the other hand, deeply affected, and fell upon her Majesty's neck, shedding a flood of tears. The Queen, however, gaily caressed her royal mother, and assured her that she had not sustained the slightest alarm or inconvenience, and that there were no grounds for alarm.

The news of her Majesty's escape was received with the warmest demonstrations of joy at all the places of public amusement in the metropolis, and indeed throughout the country.

It appears that an attempt had been made upon her Majesty's life on Sunday. A Mr. Pearson states that on Sunday, about two o'clock, while walking in St. James' Park, he saw the carriages containing her Majesty, Prince Albert, and suite, approaching from the Chapel Royal, and when near to the little gate leading out of the drive into the Green Park, he saw a young man who was standing near him, with his back to the rails, pull a pistol out of his breast, and, as the Queen's carriage passed, present it at it, but whether he pulled the trigger he could not tell. At any rate, the pistol did not go off, and no sooner had the carriage passed than the individual returned the weapon to his breast.

**Overland Mail from India.**—The Indian overland mail arrived at Marseilles, brings an account of the fall of Ghuznee. The place capitulated and surrendered on condition that the garrison be safely conducted to Cabul.

On the other hand, Col. Pollock had forced the Khyber pass, and taken possession of the forts commanding it, and would, no doubt, march to the relief of Jellalabad. Gen. Sale, in a sortie from that place, overthrew the insurgents.

A rumor prevailed that Akbar Khan had been badly wounded.

Gen. Knott had gained some advantage on the side of Kandahar, but General England had not joined him. It is reported that Shah Shoojah had been poisoned.

There is no news from China.

### Advertisements.

Earthenware, Wholesale and Retail.

**JAMES PATTON & Co.**, Manufacturers and Importers of CHINA, GLASS and EARTHENWARE, are receiving a large assortment per *Souter Johnny* and *Mohawk*, and expect a farther supply by the *Thorburn, Alpha*, and other vessels.

McGill-street, Montreal, }  
May 17, 1842 } 19

**THOMAS J. PRESTON,**  
WOOLLEN DRAPER AND TAILOR,  
No. 2, Wellington Buildings, King Street,  
TORONTO.

**T. J. P.** respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.  
Toronto, October 20, 1841. 3

### TORONTO WESLEYAN METHODIST SUNDAY SCHOOLS,

In connexion with the Parent Conference in England.

THE Public are respectfully informed, that the SECOND ANNIVERSARY of this Institution will be held on Monday, the 11th day of July, on the grounds of Caer Howell, adjoining the College Avenue.

Preparatory Sermons will be preached on the Sunday previous, in the chapels in *George Street, Lot Street, and Yorkville*, Morning and Evening, after each of which a collection will be made in aid of the funds of the Institution.

In connexion with the Anniversary Meetings, it is intended to hold a BAZAAR, at the above-mentioned place, which will be opened at 10 o'clock;—at the close of which, the usual business of the Meeting will be attended to.

At 5 o'clock in the afternoon, the friends of the Institution will take Tea together, on that beautiful flat known as "Bowling Green,"—suitable arrangements so, which will be made by Mrs. Erskine. Admission by Ticket, at 2s. 6d. each, and which may be obtained at the Stores of Messrs. Shaw, Clarke, Alexander Hamilton, Porter, C. & W. Walker, and Bilton, or from any Member of the Committee.

Contributions to the Bazaar are respectfully solicited from the Ladies of Toronto, and from all who feel desirous of promoting the interests of the Institution.

Depository, at Mr. G. BILTON'S, 128, King Street.  
Toronto, 28th June, 1842.

### PAINTS, OILS, PUTTY, BRUSHES, &c. &c. &c.

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before, and such as he can, therefore, with the utmost confidence, recommend to his Customers,—among which are

- Lamp Black, Blue Black, Imperial Drop Black, Black Lead,
- Prussian Blue, Chinese Blue, Indigo, Blue Verditer,
- Saxon, Brunswick, Impt., Chrome, and Emerald Greens,
- Green and Damask Verditer, Orange, Middle, Lemon and Primrose Chrome,
- Spruce and Common Yellow, English and Dutch Pinks,
- Terra de Sienna, raw and burnt, Umber, raw and burnt,
- Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson,
- Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil, Paris White, Whiting, Glue, Putty, Sand Paper, &c. &c.

- Linseed Oil, raw and boiled,
- Copal Varnish, various qualities,
- Window Glass, from 9x7 to 10x26,
- Crate Glass for Pictures, Clocks, &c.
- Plate Glass for Coach Windows,
- Stock and Nailed Whiteners, superior,
- Ground Brushes, all sizes,
- Bristle Tools, do.
- Quilled do.
- Camel do.
- Fitch, Camel and Sable Pencils, &c.
- House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.

To his Customers he returns his sincere thanks for former favours, and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.

**ALEXANDER HAMILTON,**  
No. 5, Wellington Buildings,  
King Street.  
Toronto, Oct. 6, 1841. 2

### LOOKING GLASSES, PICTURE FRAMES, &c. &c.

THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Cneval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24; Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt, Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.

**ALEXANDER HAMILTON,**  
King Street.  
Toronto, October 6, 1841. 2

### Ready Money Spirit of Trade!!! THOMAS CLARKE, HATTER AND FURRIER,

RESPECTFULLY announces to his Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz. Caps, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Caps and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Furtrimming, Robes made to order. Naval and Military Lace, Mohair Banding, Cockades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs.  
Toronto, Feb. 8, 1842. 2

### TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHERRARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.

**SAMUEL SHAW.**  
Toronto, Oct. 6, 1841. 2

### NEW CUTLERY.

THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plated and Britannia Metal Ware, with many other Goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash or short approved Credit.

Country Store-keepers are invited to call and examine for themselves.  
**SAMUEL SHAW.**  
Toronto, Dec. 29, 1841. 8

### J. E. PELL, LOOKING-GLASS MANUFACTURER, Carver, Gilder, Picture Frame Maker, Glazier, &c.

Removed to King Street, nearly opposite the Commercial Bank.  
Toronto, Dec. 15, 1841.

### FASHIONABLE TAILORING ESTABLISHMENT, 128, King Street, Toronto, & King St., Kingston, opposite Bryce & Co's. REDUCED PRICES.

**G. & T. BILTON** respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broadcloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.

ALSO, A BEAUTIFUL ASSORTMENT OF VELVET, FRENCH CHINE, SATIN, AND MARSELLA VESTING.

Having bought for cash, at reduced prices, they are able to take off ten per cent, of their usual charges.

Clergymen's and Barristers' ROBES made in the neatest style.  
Toronto, Oct. 6, 1841. 2

LETTERS received since our last acknowledgements:—Rev. WILLIAM HARVARD; Rev. HENRY BYERS, rem.; Rev. JOHN DOUSE; Rev. THOMAS FAWCETT; Rev. JOHN BORLAND, (& rem.); Rev. B. SLIGHT; A. McPherson, Esq., P. M.; Dr. Cross.

### The Wesleyan

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AGENTS.—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro'; and H. C. BARWICK, Esq., P. M., Woodstock.

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